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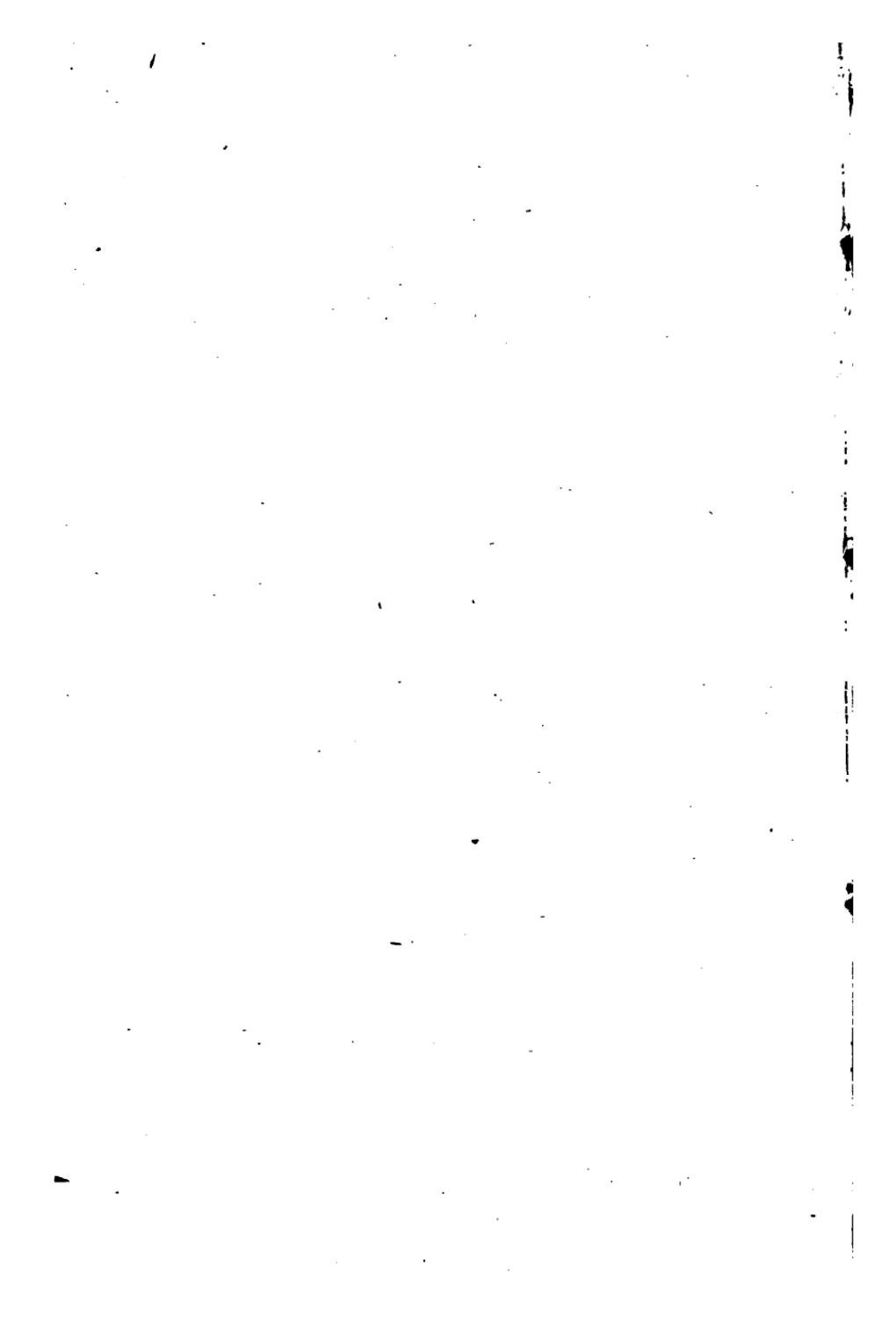
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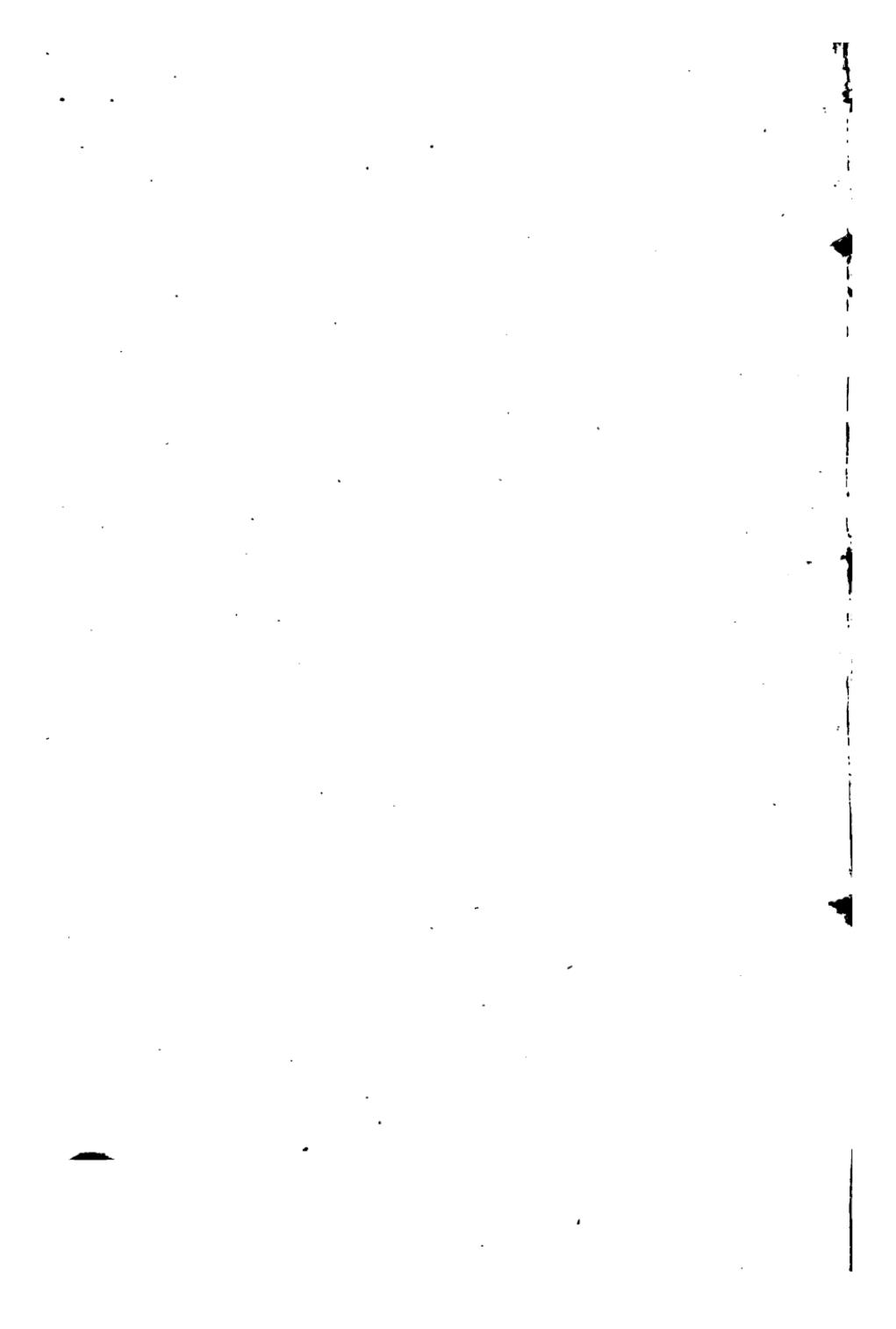
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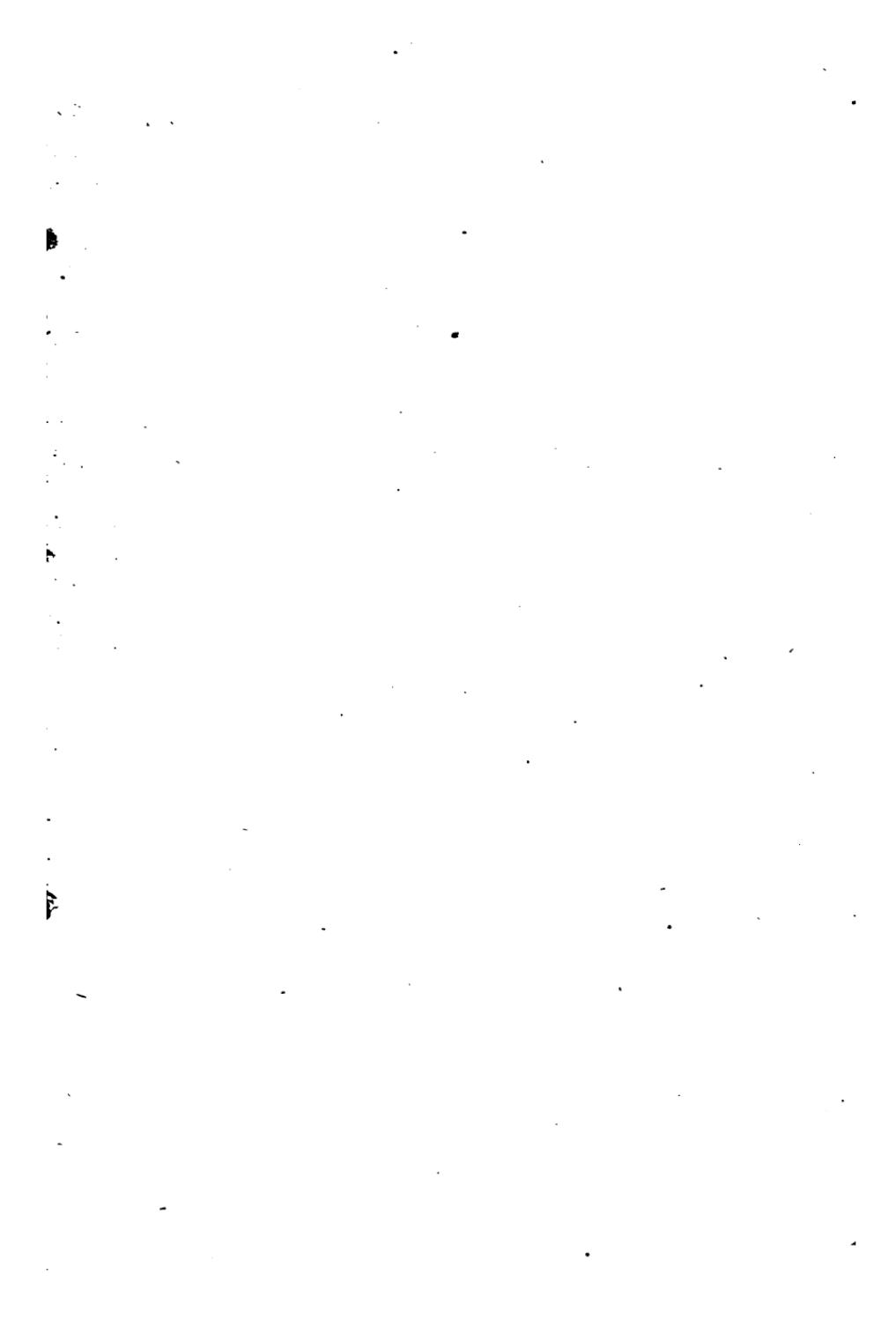




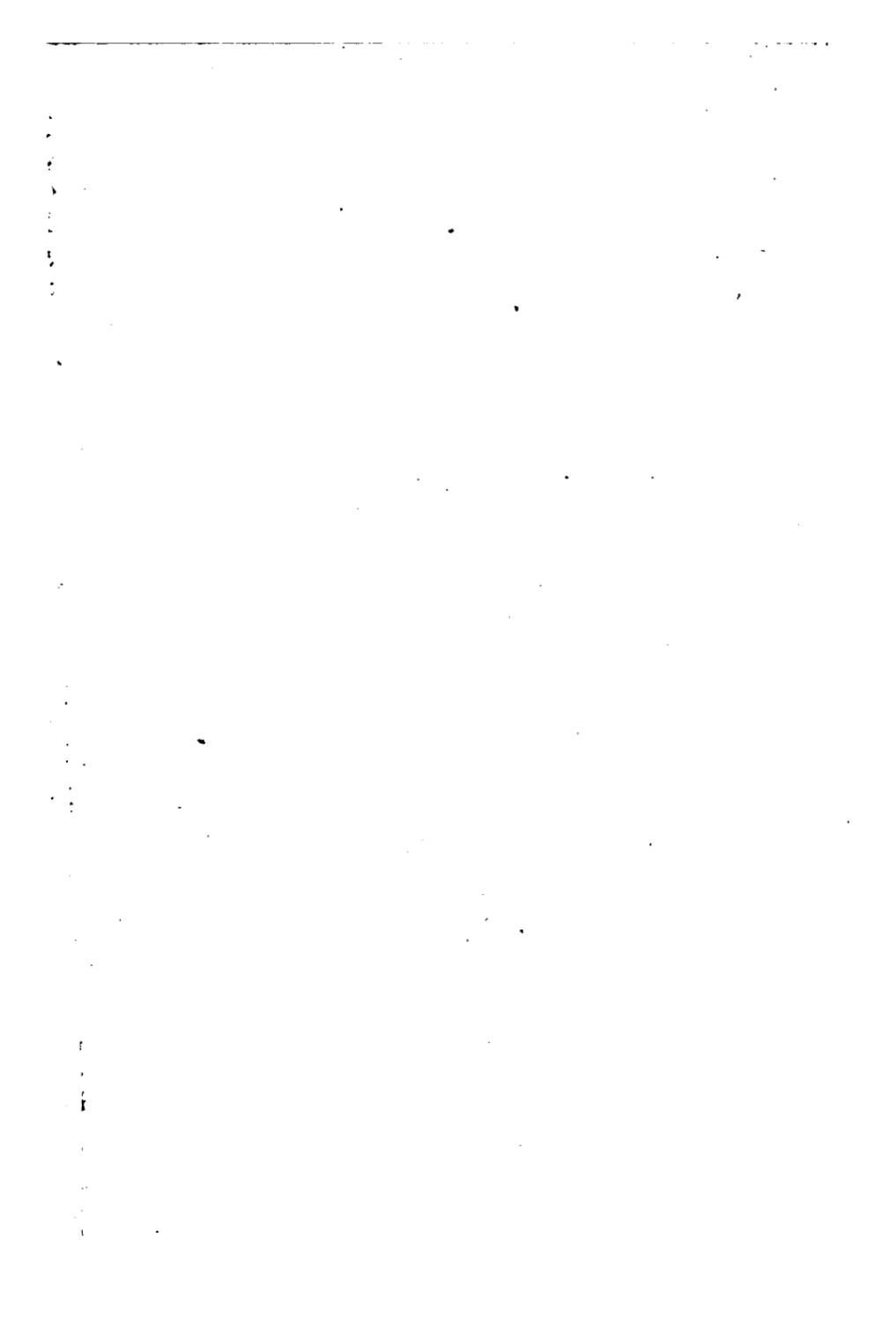


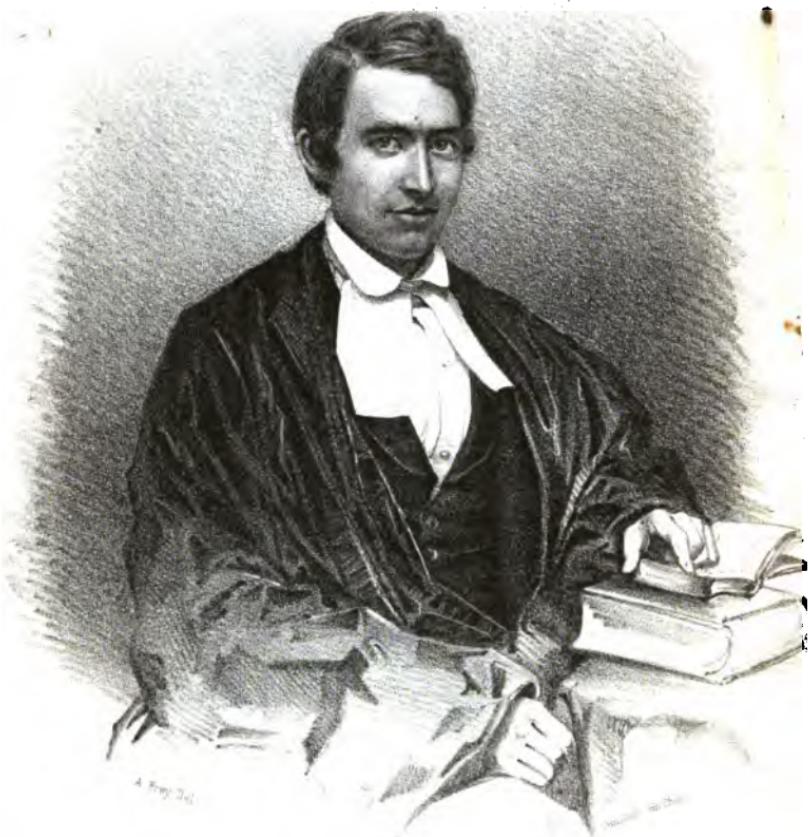
DUVAL  
WALKER  
AN











McDowell

# MEMOIR AND SERMONS

OF THE

## REV. WILLIAM DUVAL,

## CITY MISSIONARY,

## RICHMOND.

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BY REV. C. WALKER.

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“The blessing of him that was ready to perish came upon him, and he caused the widow's heart to sing for joy.”



J. W. RANDOLPH:  
121 MAIN STREET, RICHMOND, VA.

1854.

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Entered according to Act of Congress, in the year 1854, by  
ROBERT R. DUVAL,  
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the Eastern District of Virginia.

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RICHMOND:  
CLEMMITT & FORE, PRINTERS.  
1854.

TO THE REMAINING  
BRETHREN AND CLASSMATES,  
WITH WHOM THE SUBJECT AND THE EDITOR OF THIS  
MEMOIR WERE, FOR THREE YEARS, ASSOCIATED IN PRE-  
PARING FOR THE MINISTRY, THIS VOLUME IS  
AFFECTIONATELY DEDICATED.

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“One army of the living God,  
At his command we bow;  
Part of the host have crossed the flood,  
And part are crossing now.”

“ALMIGHTY GOD, with whom do live the spirits of those who depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity, we give thee hearty thanks for the good examples of those, thy servants,” our departed brethren and classmates, “who, having finished their course in faith, do now rest from their labors. And we beseech thee, that we, with all who are departed in the true faith of thy holy name, may have our perfect consummation and bliss, in thine eternal and everlasting kingdom, through Jesus Christ our Lord.”  
AMEN!



## P R E F A C E .

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In preparing the following Memoir, it has been the design of the Editor to make it subservient to the great end for which the subject of it labored: the glory of that Lord by whom he was redeemed—the benefit of those for whom this Lord laid down his life in the work of redemption. In carrying out this design, it became necessary to confine the Memoir mainly to those portions of his life and recorded opinions which developed particularly his religious character and his views of ministerial obligation. These have been made up for the most part of extracts in his own language: the Editor preferring in all cases a quotation from the diary or journal to any conclusion of his own, or information received from other sources. He trusts that he has not been unmindful of the responsibility of the work in which he has been engaged: that of bringing to view a personal illustration of the life, and beauty, and power of the religion of Christ; of presenting an example of Christian purity and activity which, while it does not dis-

courage the humblest, is at the same time a reproach to the slothful and an incentive to the most earnest and faithful.

In some respects the reader may feel constrained to differ from Mr. Duval, both as to his views of duty under the circumstances, and the mode in which those convictions should have been acted upon. This, however, is not at all remarkable. Mr. Duval, it should be borne in mind, died in his 28th year. That he should have been sanguine, in many cases, of permanent effects, for good, from inadequate means, when a full experience would have moderated these expectations; that he should have been hasty and incorrect in many of his opinions as to the best mode of making these efforts and of producing these beneficial effects; that he undertook more than could possibly be attended to thoroughly, and fell a sacrifice to his prodigality of benevolence, is no more than might, from his age and experience, have been anticipated. Had his life been spared, many of these practical mistakes might have been remedied. What a work, for instance, humanly speaking, would have been accomplished by confining his efforts to the armory and its immediate neighborhood! Here were the poor; here were those

who knew and loved him; here was a class capable of taking part with him in his plans of benevolence; and here also was work enough, and more than enough, to have employed all of his time and energies. Who of those that knew him does not wish that there he might have lived and labored until the fruit of those labors had fully matured; and not, as was really the case, have spread those labors over so large surface, and put them forth in such distracting variety, that they all had to be given up just as the fruit began to make its appearance?

But it is much easier to see errors than it is to correct them. It is also much easier and much more common to excuse our own indolence and want of activity by dwelling upon the slight mistakes of others more faithful than ourselves. These errors of William Duval are not unfortunately those of the church in our time. If necessitated to choose between the life and vigor which they indicate, and the deadness and barrenness too often cloaked under the much abused names of prudence and Christian sobriety, no rightly constituted mind could long hesitate. No such alternative, however, is necessary. And while we may freely admit and guard against errors and imper-

fections, we may no less freely hold up to others, and press upon our own consciences the essential spirit and prevalent motives in which even these errors originated. "Whatsoever things, therefore," in such example and motives, "are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things." We may make them the subject of conscientious reflection; may reflect upon them as applicable to our own conduct and duty in analogous cases; may thus not only "think on these things," but make them, so far as applicable to our own sphere of duty, matters of imitation.

To the more immediate friends of Mr. Duval, some apology may seem necessary for the delay in the appearance of this Memoir. It was only determined upon, however, some twelve months ago; and the pressure of parish duty would allow it to be attended to only at such intervals of leisure as were occasionally presented. To those of his brethren in the ministry who, more than once, by an exchange on the Sabbath, have placed a week of comparative leisure at his command, the Editor would here take occasion to tender his grateful

acknowledgments. The Sermons which follow the Memoir are added not in view of their literary merit, to which Mr. Duval made no pretension, but simply as specimens of his simple and practical style of preaching.

To another class of these friends, those who while aiding the Editor in his work, have deemed it courteous and proper to condemn not only the ecclesiastical body with which he and Mr. Duval were connected, but the Christian clergy in general, it will be sufficient to remark, while gratefully acknowledging the aid which has been rendered, that these censures, whether well founded or not, can afford no material aid in developing the character which it is our object to bring before our readers. If introduced, they would only have been so as a disturbing influence; would have been productive of unprofitable controversy and recrimination. They involve assertions of fact, which would certainly have been called in question; and the great lessons sought to be inculcated, of Christian zeal, of Christian love and Christian meekness, would have been lost and forgotten in the strife of angry contention. It is enough to know that he never indulged in anything of this character; that nothing could be farther from his wishes than that

others should so do in connection with his life or labors. While, in many cases, he was discouraged by the want of interest manifested in regard to his efforts and particular sphere of action by fellow-christians and brother clergymen, he did not forget that there were other spheres of duty, and labor, and responsibility, in which these brethren were engaged; in which their time and energies might be wholly engrossed; and in which many of them were laboring even to exhaustion. As he claimed the right of conscientiously choosing both his work and his way of doing it, so to others he freely accorded the same privilege: thus accorded it with the full credit of an equal amount of conscientiousness on their part in its exercise.

*Winchester, June 25th, 1853.*





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# M E M O I R .

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## CHAPTER I.

Introductory—Indications of fitness in particular sphere of usefulness in subject of this Memoir, and two other classmates—“The foolishness of God” wiser than human anticipation.

In the graduating class of the year 1845, at the Episcopal Seminary of Virginia, there were three students of marked characteristics, each of them giving promise, in his peculiar sphere of excellence, of being eminently useful in the service of their common Master. One of these, the youngest, was endowed with a maturity of judgment, a capacity of memory and of expression, an acuteness of discrimination, but seldom combined in the same individual. Another, the eldest of the three, and whose age exceeded that at which the obligations of the ministry are usually assumed, was no less eminent among his fellow-students in another respect: for his fervent and devoted piety, for the depth and soundness of his Christian character, and for that “humility which, forming the outer garment to all his other graces,” gave to every such grace additional beauty and loveliness; while the last of the three was no less distinguished for his resolute and indomitable perseverance, for his perfect unselfishness,

for his readiness, energy and activity in any and every good work, whatever might be the amount of effort, or sacrifice, or self-denial, demanded for its accomplishment. While there was that beautiful consistency of Christian character which renders all true disciples of Christ alike in all essential respects, there were those marked characteristics which seemed to promise success in different spheres of action. Had the question been asked of their professors or fellow-students as to which of the class would be most likely to exert an influence for good upon the intellectual and cultivated; to exhibit the religion of Christ as not only one of "love and of power," but of "a sound mind," the answer to such question would have pointed, with but little hesitation, to Albert Duy. Had the question again been proposed as to which one would be most likely to impress the minds of men with a sense of the reality and power of religion; to reveal in every movement and in all his intercourse with his fellow-creatures its consoling and sanctifying influences; as to which possessed the facility of placing in an attractive form, before the youthful and uncultivated, those scriptural truths which "make wise unto salvation," the answer to such question would, with as little hesitation, have told of Edward Messenger. While if this inquiry should have had reference to him who could meet and overcome all obstructions; who would go into the dens of poverty, of infamy and vice to snatch from thence precious souls as brands from the burning; who would be undeterred and unshaken in such efforts by the malice and opposition of devils or of men, the inquirer would, in this case, have been pointed to William Duval. God had thus, in their respective endowments, apparently fitted these three classmates for a long and successful career in his service;

and with singleness of purpose, they had alike followed the manifest indications of his providence. The first mentioned began his ministry as assistant in the church of St. Ann's, Brooklyn; the second, after a few months labor at home, had devoted himself to the missionary work in Africa; and the third, in his native place, the city of Richmond, began a labor of love for the benefit of the destitute, the vicious and the ignorant. So far as human foresight and judgment were concerned, it might have been said that they not only possessed the characteristics for usefulness of which we have spoken, but that, providentially, they had been placed in those positions in which these respective characteristics might find scope for their most effective exercise.

But "his ways are not as our ways, nor are his thoughts as our thoughts." In less than twelve months, two of these were in their graves; called thus early from the service and ministry of the militant church on earth to the higher ministry and service of the church triumphant in heaven. The first that we have mentioned, and the youngest, was first called to his reward. He fell asleep in Jesus at his paternal home, whither he had gone for a few days relaxation, amidst the associations of childhood and youth, and within the bosom of his family. Death dealt with him so gently that the dying and those around were hardly aware, until the last moment of his presence. "On Sunday morning," says his biographer, "Mr. Duy's attendants perceived some change in his appearance, and he himself showed a desire to say something or write, but was unable to do so, and composed himself as if for sleep. The family gathered around the bed, and at half-past six, without a sigh or a groan, this devoted young minister, at the age of twenty-three years, passed away

to the spirit land. He went to join the company of the redeemed."

" 'Tis but the falling of a withered leaf—  
The breaking of a shell—  
The rending of a veil!  
Oh, when that leaf shall fall—  
That shell be burst—that veil be rent—may then  
My spirit be with thine."

Far different from these were the circumstances connected with the death of his companion. He died amongst comparative strangers, in a heathen land, whither he had gone to preach the unsearchable riches of Christ. Soon after his arrival at Cape Palmas, and almost before his labors had begun, they were arrested by disease. This, in a little time, assumed a threatening appearance. Delirium supervened, and in a few days, and unconscious of its approach, he also was called away by death from the chosen field of his labor. He had walked with God while upon earth; and now, having thus served God on earth, he enjoys the presence of God in heaven. None who were acquainted with the meek and lowly-minded Messenger, who knew the devotion, and simplicity, and singleness of heart with which he served his Master, the special capability which he possessed for labor in the work of missions, could but regret the loss and deprivation occasioned by his departure. Yet with these feelings of regret, for others, could be mingled the assurance, in regard to him, that "it was far better;" that as with him to live had been Christ, so to die and to be with Christ was great gain. "Happy and blessed are the dead who die in the Lord: they rest from their labors, and their works do follow them."

Nor was the interval very long before the last of these three, of whom we have spoken, was called away from

his earthly labors to the rest and happiness of heaven. His ministry was closed in little more than four years from the time of his entrance upon its duties. But these four years include an amount of labor, and self-denial, and benevolence, seldom exhibited in the career of any one individual. His chosen field of labor was among the poor, the destitute and ignorant. He carried the gospel to the inmates of jails and poor-houses, penetrated to the lowest and most appalling depths of vicious poverty, and freely gave of his time, his efforts and his scanty means for their relief and benefit. Not only in his ministerial capacity, but as member of the various benevolent orders of the day, he endeavored to reach and be of benefit to this class of society. In the cause of temperance he became deeply and permanently interested. The education of the poor found in him one of its warmest advocates and supporters. In fact, no good work could be proposed, especially as having reference to this class of society, in which he was not ready to assist to the utmost extent of his abilities. Like his Master, "he preached the gospel to the poor." Endowed with none of that power which constitutes the popular speaker, he yet impressed all with a deep conviction of his earnestness and sincerity; and in many cases found that his efforts were gratefully appreciated by those for whose benefit they were put forth. "Because he delivered the poor that cried, and the fatherless, and him that had none to help him: the blessing of him that was ready to perish came upon him, and he caused the widow's heart to sing for joy." In that long and unusually large procession which mournfully welcomed his last remains to his native place, whither they had been borne from a distance, and afterwards accompanied these remains to their final resting

place, in this multitude there were many mourners outside of the circle of his own immediate household. More than one of the destitute there present felt and knew that they had lost a benefactor; a friend upon whose sympathy and kindness they had learned to rely; whose desires and labors looked indeed to their eternal benefit, but who was equally ready to sympathise with and to relieve their earthly necessities. \*

## CHAPTER II.

Real work, and real success of the subject of this Memoir—Autobiography of childhood and youth—School days, studies, &c., up to the time of entrance upon business.

With the memoir of the last mentioned of these classmates, our pages shall be occupied. The main substance of this will be drawn from materials furnished by his own diary, and other notations of labors and duties in which he was engaged. From the time of his entrance into the Seminary until his death, such record was kept, with but few breaks, occasioned by absence from home, sickness, or extreme press of duty. In these brief notations, we shall be able to catch a glimpse of the spirit by which he was actuated; shall be able to see how much may be done for Christ, and the souls for whom Christ died, when there is a willing mind to make the effort, an earnest desire to secure success, and a strong determination to leave no means untried to bring it about. There are many who, in glancing over the life of Wm. Duval, would be disposed to regard it as a failure, perhaps as a ministerial failure. What did he do? He was not pre-eminent for scholarship. His attainments in this respect were but moderate—a sufficiency to enable him to examine critically and understand the original of any passage upon which he might discourse. He acquired no reputation in the pulpit. Many, as far his inferiors in head as in heart, were listened to with much more pleasure by the majority of hearers. He acquired no extensive reputation in the church for benevolent effort. The church, out of his own

circle, only knew that she had such a son by seeing his name upon her list of ministers. He was not remarkably successful in enlarging the bounds of this church, in his own sphere of duty, in bringing in large numbers to a belief in the gospel. Many who have labored much less earnestly and diligently, have left greater external evidence of their zeal and efficiency; and yet while we say all this, we, at the same time, say that in no true sense of that word was his ministerial career a failure. If it can be said of any minister of Christ "he has done what he could," making allowance in such statement for such infirmities and errors as are incident to the best of men, we, at the same time, say that in his case there is no failure. The accidents of the world's estimation, of reputation for scholarship, ability, efficiency, or even that of present success in his endeavors, are not to be put in comparison with a faithful performance of duty and the Master's probation, which it always secures, while all these amount to but little where this essential to success in God's service is wanting. Supposing the servant of God to labor in obscurity, to be blessed with but little success, to die unknown, and even his example to pass away unheeded, yet he is not working in vain or to no purpose: his labor is not lost or wasted. Such work yields its own rich reward, if there were no other, in the moment of its wrought. It renders the laborer better and happier for the present, and it prepares him for a nobler sphere of labor and of reward in an eternal state of existence. The proper recompense to all such labor does not depend upon the amount of present or even of future success by which it is crowned. It is for God—for him who knows and appreciates the motive and earnest desire of his servant—for him who may wisely withhold outward success to

those very efforts, which secure the highest throne and the brightest crown in his heavenly kingdom.

It is in this better sense of the word that we regard the subject of this Memoir as a successful minister; as presenting an example of simple-hearted self-denial and effort, which may be contemplated with profit and satisfaction; as an example well calculated to quicken the energies of the most faithful—to cover with shame and confusion the indolent and slothful. If any theological student, or any minister of Christ, shall follow the sketch which we are about to place before them of this young clergyman, without pausing, more than once, in serious searching of his own heart, he is a much worse or a much better man than most of those around him. Nor is this remark less applicable to the private Christian. The features which constitute excellence of Christian character are the same in ~~each~~ of these classes. The example which quickens the energies of the clergyman, should have like effect upon the character of the layman.

As remarked above, Mr. Duval's diary proper begins with his career as a theological student. During the second year of his course, however, we find from a minute in this diary that, as an exercise in composition, he undertook to sketch his autobiography previous to the time of which we have spoken. With this we feel that the record properly begins. To this, therefore, we invite the reader's attention.

“Ever since that essential change which I trust I have experienced, it has appeared to me a duty to write down some account of it, as it may possibly be of use to some poor sinner perplexed in the same way that I have been. To do so, it will be necessary to survey briefly my past life.

"I was born at Pratum, a few miles from Richmond, 3d of May, 1822. My parents were far from being in easy circumstances; and so far as I am individually concerned, there are few things for which I have more cause to be thankful, as the many scenes through which they passed contributed not a little to furnish me with what experience of the world I have since acquired.

"When I was only three or four years old, my parents moved to Richmond, with the hope of improving their worldly estate. At this time I had two brothers and a sister older than myself, and one brother two years younger. One of the advantages had in view in the removal to town was that of our being able to attend school; there being but few facilities for this in the country, unless by leaving home. My two elder brothers were sent to Mr. J. L. Nelson, an admirable Latin teacher, and a strict disciplinarian. I was considered too young to go with them, and was, therefore, sent with my sister to a female school. Here I was probably better off than I would have been at that early age among boys; no doubt escaped much of the bad influence so frequently exerted by larger boys upon their younger associates. The knowledge acquired in this my first school was really substantial, and many of the lessons there received remain fresh in my memory.

"Before very long, however, my teacher removed to Gloucester, and I, with my younger brother, went to a school taught by a couple of ladies, one of whom taught an infant school, and the other scholars farther advanced: boys and girls being received in both. The one to whom I was sent was an excellent teacher, strict enough, and I am largely indebted to her for the part which she contributed to my slender education. The propriety of re-

ceiving girls and boys in a school may be questionable, and is I believe at present almost entirely abandoned. I have no doubt of its advantage to one sex, the boys: it may be, however, at the expense of disadvantage to the girls. Upon this latter point I cannot determine. But I am conscious of the happy influence exerted by their presence in my own case; and had I to go over the same ground again, would not desire it to be otherwise.

"But the time came for me to bid adieu to apron strings, though I forget exactly at what age I was introduced to Mr. Nelson, with whose teaching my elder brothers were so well pleased. My mother endeavored so to bring us up that we might be company for each other; and it was a happy circumstance that in both instances she had sons about two years apart, so that we were, to some extent, independent of the company of other boys. I think that to this, more than any other human cause, may be attributed our freedom at this time from all immoral associations; and should I live to be an hundred, I shall not be able to show sufficient gratitude to my mother for this feature in our education, besides the number of others that might be mentioned. Accordingly my younger brother and myself were entered Mr. Nelson's school together. I was soon put into the Latin Grammar with a class of some eight or ten, having but one or two acknowledged superiors, boys much quicker than myself. I do not at all regret the time bestowed upon Latin, as much as it was, but rather that I did not study more of other things. These, however, were not neglected; and for the attention paid by my teacher to history, geography, and especially spelling, I have great cause to be thankful. The Latin class with which I began, large as

it was at first, gradually dwindled away; and when we came to Horace, there were but two left besides myself. I was naturally slow, and at first much behind several of the class; but keeping at a steady pace, by this time was equal to any of them in a knowledge of the language. The two of whom I have spoken soon left, and I continued to go on entirely alone. In the meantime I had commenced Greek, and read Xenophon and Homer, and had also advanced as far as Terence in Latin. Having no classmate, I got lazy and not unfrequently slighted my lessons. Not having sufficient employment, and being in a separate room from my teacher, I frequently did things that were improper, and the last year or two spent at school were not improved as they should have been. The Latin translation to Homer on Xenophon, I used rather too freely, and have hardly yet gotten over the injury done me by it. No blame can be laid to my teacher. It all rests with myself, though partly brought on by the circumstances above mentioned. I learned something, however; and having to hear classes, which I was sometimes called to do, was helped by it very much. It was only in comparison with what I might have done that I have so much to regret. My memory I imagined was the worst in the world, and did not believe that it could be much improved. Thus the best part of my life for exercising that faculty was lost, or passed by with but little improvement; and it is to be feared that this loss will prove a serious hindrance to me as long as I live. One cannot calculate how much is lost by yielding to such school-boy notions. I thought that it was perfectly useless for me to attempt Mathematics or even common Arithmetic, and now have to deplore my ignorance of

these important branches of education. However, that is past and gone, and the only good that can result from its recollection is that I may profit by it in future, which, by God's help, I shall endeavor to do."

### CHAPTER III.

Autobiography continued—Deliberations as to choice of calling in life—Engages with his brother in business of Druggist—Mode of life—Fondness for reading of a substantial character—Indifference to Sabbath obligations—Scheming out a system of religion independent of Scripture—Motives for attendance upon Divine service—Influence of mother and sister—Escape from Universalism—Effect of inconsistency among professed Christians—Revival—Effects of various sermons—Of the example of friends making profession of religion—Makes profession of religion himself—Begins to prepare for the Seminary—Letter from Mr. Woodbridge.

The record of childhood closes with the preceding chapter. Upon leaving school, the question naturally came up of his calling for life. This was soon decided by an engagement with his elder brother, which continued until his determination to study for the ministry. During this period that great change from death to life was experienced, which gave a new current to all his thoughts and impulses. Up to the time of this change, like every other natural child of Adam, he lived for himself and his more immediate circle of social interests. But after this we find him living for the glory of God—for the benefit of God's suffering creatures. The nature of this change will be best understood, however, from his own account of it, and by a comparison of his subsequent with his previous life. The journal, or rather autobiography, revealing these facts, thus proceeds :

"I was for some time doubtful what occupation to follow. At one time I thought of assisting my father in his boarding-house, but to this he would not agree. He

wished to send me to the University, and would probably have done so but for a circumstance which seems as it were a turning point in my life, having changed all my plans. My brother, next older than myself, who had been living some years with an uncle, conceived the plan of beginning for himself, and one of the greatest inducements would be his getting me to live with him. I hesitated a little about cramping my genius over the pestle and mortar, but soon came to the conclusion that I knew of nothing better at present, and determined to accept of the offer thus made. Natural Philosophy and Chemistry I had studied at school, becoming excessively fond of the latter, and the hope of being able to prosecute it experimentally, was one inducement for me to enter the apothecary business. My apprenticeship did not much differ from the ordinary course. Being fond of reading I devoured the Dispensatory at every spare moment, not being at all scrupulous about Sunday, which was usually spent—that is, the portion of time claimed for the store—in reading anything but the Bible or religious books. I subscribed to the Mercantile Library, just established, and confined my reading almost entirely to history and books of useful information, having no taste for novels, preferring rather something of a serious nature, a bias in taste produced by my study of the classics. I was excessively fond of philosophical works, and spent not a little time in attempting to philosophize some scheme of religion independent of the Bible. My attendance at church, so far as it did not interfere with business, was regular, being rather on my mother's and sister's account than my own, considering it my duty to go with them. No one could have attached more importance to morality than myself, or could have been more observant of its outward pre-

cepts. Indeed, many thought me good enough, and very few of my friends ever said anything to me on the subject of religion. The great difficulty with me was reconciling religion with philosophy, and I worried myself not a little in theorizing on the subject. That the Bible was true was so thoroughly grounded in me by education, that I could not bring myself openly to assert the contrary, though I might have been said really to believe it. The scheme of Universalism seemed at one time to accord most with reason, and I frequently went to hear a Universalist, a very eloquent man, preach. I never heard a regular doctrinal sermon, nor did I ever fully assent to the scheme, but was so very near, that I shall ever have cause to thank God for his mighty deliverance.

"The conduct of those professing to be Christians puzzled me more than anything else, and was my main argument on all occasions. I went so far as to assert that I did not believe that there was a real Christian in my knowledge. My sister persuaded me to read the life of Wilberforce, and that, I think, contributed much to answer my objections. He was either a hypocrite or a Christian. Though this tended to remove objections, yet that was all. Still I can but look back upon the reading of that book as one of the means employed by God in bringing me to him.

"Such was my state of mind when there commenced a revival of religion in Richmond, in the spring of 1842, a time that will not soon be forgotten by any one who may have been there present. It extended to every denomination of Christians in the place. Church going was the order of the day. Nearly all the churches were open at night, and some in the day-time. I went as often as I could get off from my business, more on my sister's

account, or attracted by the eloquence of the preacher, than from a desire to be profited. I was particularly struck by the eloquence of Mr. Slaughter, who preached almost every night at St. James' church, and heard him as often as I could. His solemn and most impressive discourses, containing withal not a little argument, had some effect on my hard heart. I still continued to rail at religion, asserting that the present interest on the subject was nothing but excitement, which would soon subside, and many such things. After a while Rev. Mr. Kirk came to Richmond, and together with an aunt, a Presbyterian, and most devoted Christian, I went to hear him. His first sermon particularly arrested my attention. His manner of preaching is better calculated to move the hearer than that of any one I ever heard.—It is conversational. To borrow a remark made in my hearing, 'he takes one as it were into a corner, and there is no such thing as getting out: his arguments are so close that it is impossible to get over them.' This sermon moved me more, I think, than any I had before heard. I went to hear him almost every night, and although I liked none of his sermons after, as well as the first, yet considerable impression was made. As far as preachers are concerned, I am more largely indebted to him than any other.

"But it was not by preaching that I was induced really to examine the subject. The number of my acquaintances who were every day coming out on the Lord's side, many whose sincerity I dared not question, led me more than anything else to give it my serious attention. I met with a copy of James' Anxious Enquirer, and read it through, I believe with much profit. I gave myself, for the first time really in my life, to prayer and serious reading of the Scriptures, which I had almost entirely neg-

lected, and after a few days of suspense, was permitted to enjoy that peace of mind which proceeds only from a consciousness of reconciliation with God. The precise time of my conversion I could not tell, nor do I consider it a matter of importance that I should be able to do so. Had I waited to ascertain this particular moment, I might have continued wandering yet in the mazes of doubt and uncertainty. But when the clouds which had always enveloped me were entirely dispelled; when I could acknowledge the justice of God in his treatment of me, a sinner, who but a short time before had complained of this treatment, and accused him of injustice; when I could give up all dependence on my own righteousness, which had bound me so fast, and trust to the merits of Christ alone for acceptance, I could no longer doubt that my sins were forgiven. The joyful intelligence was first communicated to him under whose preaching I had sat for the last five or six years, but which I had been unable to appreciate. It was received by him with surprise as well as joy, and he encouraged me to go on, as I had begun. He agreed with me that I had no cause to doubt my acceptance, from the evidence I laid before him. I then communicated it to my family, to their no small gratification. Having never been baptized in infancy, it was necessary that I should be before admission to communion, and Mr. Woodbridge having to perform the same rite for some one else, on Saturday evening preceding the day for communion, I was baptized, in the presence of Dr. Deane and Mr. Bransford, my sponsors, and a few others who were interested on the subject of religion.

“Although a regular attendant upon the Episcopal church, it was more on account of my mother and sister than for any preference of my own. I had always

looked upon it as no better than any other: indeed, the service was a great objection, being exceedingly tiresome, as I did not, and could not enter into it with a proper spirit. But as soon as I experienced a change of heart, nothing seemed more delightful than the beautiful Liturgy which that church possesses; and what appeared before exceedingly dull, became its greatest recommendation. I did not hesitate a moment about attaching myself to that church to which I had been led by the dear relations just mentioned, and which, with its services, recommended itself so strongly to my taste and inclination. The preaching which I had heedlessly listened to so long, became exceedingly delightful, and I hope was not without profit.

"I had scarcely passed from darkness to light when I began to reflect whether I was doing all in my power to extend my Master's kingdom. The more I thought, the more I became convinced that it was incumbent on me to seek some more extended field of usefulness. I felt it my duty to devote myself to the ministry, at some future day, having no idea of it at present, but on mentioning the subject to my pastor and relations, I met with so much encouragement, and found so little in my way, that I determined to devote myself at once to preparation for that most important work. My brother, with whom I lived, and who had lately experienced the same happy change with myself, instead of objecting, offered me every encouragement. The way being so plainly open before me, I could not hesitate as to the propriety of my course. My parents having given me all my earnings, besides my necessary expenses, I was placed in possession of a small sum, which I calculated, with economy, would be sufficient to carry me through the three years course at the Seminary. Together, therefore, with five or six others of

about the same age, I determined to enter at the commencement of the next term, the latter part of September. Although I thought it my duty to remain with my brother, and did not leave him till the last moment, I devoted every hour I could snatch from business, in every way, to prepare myself for my coming duties. I looked over my Greek, Latin, Natural and Mental Philosophy, upon all of which I expected to be examined. In my imagination, I pictured to myself life at the Seminary as a sort of heaven upon earth, and looked forward to the three years I expected to spend there as to be the happiest of my life. How far this has been realized it is impossible yet to say. Mr. Woodbridge saw me frequently, and gave me a good deal of advice, which has already proved to me of much benefit. I have been thereby enabled to avoid many of the dangers incident to my position, and shall ever be under obligation to him for the freedom with which he communicated to me the result of his experience at the Seminary.

The following letter, written a few months afterwards, may not improperly be inserted here. The writer, as one of those to whom it was addressed, cannot sufficiently express his grateful sense of the pastoral care and affection which dictated this and many other similar acts of kindness. Obligations such as these, are not, indeed, capable of being cancelled by a phrase or two of grateful acknowledgment. Yet such acknowledgment, however inadequate, it is always pleasant to make, upon all suitable occasions:

*"Richmond, Nov. 17th, 1842.*

"**MY DEAR WILLIAM:**

"Your kind and affectionate letter gave me much pleasure, and I am glad to see you getting along so

well. This probably is the happiest period of your life, and it should be a matter of devout thankfulness that you are placed in a situation, not only of such responsibility, but of such elevated enjoyment. May the mercies of our Heavenly Father fill you with gratitude and love. •

“Now is the time to cultivate spirituality of mind. Endeavor to acquire a meek, serious, resigned, Christ-like spirit. Joy becomes a Christian, but it should be “joy in the Lord.” And if your affections are habitually set upon things above, you will be ever filled with joy and peace in believing. I would not have you gloomy by any means, but carnal mirth does not become an ambassador of God. All our happiness should be drawn from religion. St. Paul was “sorrowful, yet always rejoicing.” Let your fellowship be with the Father, and with his Son Jesus Christ, and it will communicate that chastened yet elevated delight, that pure, serene, heavenly enjoyment, that will be a well-spring of satisfaction to the soul, while it gives a distaste for all earthly pleasures. This is what is needed to invest Christians, and especially ministers, with the mild glory of a heavenly conversation. Endeavor to grow in humility. This is what ministers eminently need. In lowliness of mind esteem others better than yourself, and in honor prefer them to yourself. This is a hard task, but the harder it is the greater ought to be the exertions.

“I feel a great interest in you all, I mean especially those from our church, and I wish you to consider this as written to all. I hope you will all endeavor to acquire a mild, gentle and gentlemanly deportment. This is all-important to a minister’s usefulness, and it is not sufficiently considered. There is much roughness and bluntness, and a great want of that delicate, refined, gentle

courtesy, which always ought to adorn the Christian character, among ministers. Endeavor, too, to acquire that purity of mind which shrinks and recoils with loathing from anything vulgar, impure or obscene. You cannot be too guarded in this. A minister's conversation on all occasions should be as delicate, and as pure, and as chaste as possible.

"I am glad to hear that you have always some spiritually minded book on hand, in conjunction with your Bible. Read at least a page in it every day.

"With respect to your studies be accurate: get thoroughly what you do get, it will be worth nothing to you unless it is thorough.

"I suppose your friends here keep you advised of all that is going on. They are all well, I believe.

"May God bless and preserve you all.

"Your affectionate brother,

"GEO. WOODBRIDGE."

"The time drew near for me to leave my home, and all my dear relations and friends. My mother was perfectly willing to give me up, although I had never been from her more than a week at a time. All the family helped to fix me for my departure, and on Monday, the twenty-fifth of September, 1842, I bade adieu to my relations and friends, and the city in which I had spent the greater portion of my life. None parted with me more affectionately than the servants, many of whom accompanied me to the cars, and gave me their accustomed blessing. They have, I know not why, ever showed great attachment to me, and I have, on my several visits to Richmond since, been more gratified at their cordial greeting than at that of any other class of persons."

## CHAPTER IV.

Life at Seminary—Course of extra studies—Effort to grow in grace, as well as in intellect—Extracts from Diary—Sabbath hours—Teaches at Pageville—Plans of reform.

This, as the reader will perceive, brings us to the time of Mr. Duval's entrance at the Seminary. It was here, as a classmate and fellow-townsman, that his acquaintance was made by the writer. He had been known, indeed, by sight for some time previous, but here being necessarily often thrown together, being, moreover, classmates and candidates for the ministry from the same congregation, a friendship was formed, which continued, without break or intermission, until his removal to a better world. Being, moreover, in the providence of God, called to labor for some twelve months in the same city, the writer is able, from personal knowledge, to give some account of the labors to which allusion will be made in the course of this Memoir. The main substance of the Memoir, however, will be drawn from his diary, letters, and the testimony of individuals with whom he was associated, and brought into contact by his labors.

Upon the entrance of Mr. Duval upon his studies he seemed at once to realize the importance of the work for which he was making preparation. Conscious of the necessity of intellectual training and improvement, he marked out a course of study, and diligently entered upon its prosecution. He was not less anxious for advance in another respect, that of Christian character; and we find no less diligence and faithful use of the means of grace

to bring about such advancement. He seems to have felt the necessity of study, but at the same time to have realized that mere study, and theological acquisition, would never fit him for the work of winning souls to Christ. His journal, manifesting these convictions, affords a practical commentary upon the language of the apostle: "diligent in business, fervent in spirit, serving the Lord." No disposition is manifested to evade or put aside any amount of labor demanded either for spiritual or intellectual advancement. Unlike too many in his position, who allow the intellectual to dwarf the spiritual, and unlike some others, who allow the pretext of devotion to destroy spirit and intellect, alike he conscientiously endeavored to meet each of these demands upon his time and effort, in the work of theological preparation. Having been engaged in the pursuits of business, he deemed it proper to refresh his knowledge of the classics and history by daily study in each of these branches. This was accompanied by a daily portion in some work on mental science. While, for his spiritual advancement, we find a resolve, carried out too, to read a portion every day of some work of practical piety, additional to his devotional study of the Scriptures. These, of course, were voluntary. And when we remember that they were pursued, at the same time, with the usual studies of his class, it will be seen that there was no time for indolence. How these studies were pursued, and in what spirit, will be best seen from his own language:

"Monday, Sept. 26, 1842.—Left Richmond, the scene of my childhood and youth, for Theological Seminary, having relinquished forever the cares and perplexities of business, and having by the grace of God, I trust, embarked in a cause the most noble that can engage the

attention of man. Arrived in good order and condition. Saw Professors Sparrow and Packard, delighted with them, also with students, as many as are here. Have not been able to fix permanently, no plans being yet formed. Commenced the Bible, however, with determination to read it through at least once a year.

"Tuesday.—Rose at five and engaged in devotions and devotional reading. Went to Alexandria to visit some relations, and to Washington for the same purpose. Returned in the evening, after pleasant day, spent chiefly with Mr. Stringfellow, one of the ministers there. After supper and studies retired about ten.

"Wednesday.—Rose at usual hour, five o'clock, and after usual devotions, prepared myself for the examination which was to take place. After some anxiety in waiting for my time, it at length came, third in order. Was questioned on Latin, Greek, Natural and Moral Philosophy. In the first three I was perfectly at home, but in the last missed several questions, my preparation for it being deficient. This deficiency I shall endeavor to make up.

"Thursday.—Rose at usual hour, and after devotions, spent a short time in gymnastic exercise. After prayers and breakfast, occupied several hours in devotion, reading and study. Went to Alexandria, a delightful walk, but an exercise which few are willing to take. Returned to dinner with a sharp appetite, which exercise alone, no physic, can procure. Spent the afternoon in devotional reading, studying, and pitching quoits. After supper engaged in reading the New Testament in the original,—of which I have determined to read at least one chapter daily,—in Homer, and in composition, to which also I

wish to devote one hour every day. After devotions, to rest, at usual hour.

“Friday.—After devotions and Bible, read in Memoir of J. B. Taylor, of which I wish to read a daily portion: the numerous studies incidental to the course being apt to draw off the mind from spiritual things. After prayers—which we have morning and evening, morning at half-past six, in which the students lead by alphabetical rotation—and breakfast, took up Hebrew, and when tired, commenced the study of French, rather for recreation than anything else. Exercised in pitching after dinner, read Virgil half hour with a student, fixed up my room, read some in Hume’s History of England, and in J. B. Taylor. Prayers at half-past five. Spent the evening at Professor Packard’s, with Doctors Sparrow and May,—the latter just arrived,—and the members of the junior class. The evening spent unprofitably. Closed with prayers.

“Saturday.—Rose at half-past five. Had only time for devotions, devotional reading and dumb bells before prayers. After breakfast retired straight to my room, a rule which by God’s help I will endeavor to follow, as I see that a neglect of it causes great waste of time to my fellow-students. Read two chapters Testament in the original, Hebrew till tired, French an hour, then composition. After dinner wrote letters home, read J. B. Taylor and Hume. Walked to town on business, on return, retired to my room, and after reading Bible joined several friends in devotion. Read some in Homer, after conversation with brethren who were present in our prayer meeting, and retired at nine, as to-morrow is Sabbath.

“Lord’s day.—Rose early. Engaged in devotions, read in Bible and J. B. Taylor till church time. The sermon

was by Dr. May, plain but practical. In the afternoon read, and took solitary walk. Joined several friends in prayer during the evening. Retired at nine.

"Monday.—Rose at half-past five. Engaged in devotions, &c., until prayers. Retired to my room when breakfast was over, and read Greek Testament and J. B. Taylor. At ten o'clock the junior class met the Faculty to subscribe the usual pledge on entering the Institution. Dr. Sparrow gave us some wholesome advice with regard to our studies. The exercises closed with prayer by Dr. May. All having retired except the junior class, Professor Packard gave us the introduction to the course in a few suitable remarks, and set us the Hebrew alphabet for to-morrow. Some of us after this engaged in a game of base ball, as a pleasant recreation. Wrote home on business in afternoon, and walked to town to post-office. Got back in time for prayers, and was gratified by the reception of a letter from home by a private hand. Read Greek Testament, Homer, Cicero de Officiis, which I began to-night, Bible, Composition, to bed."

Such is the account of his first week as a theological student. That it was not merely a time of good resolutions and vigorous action, under the excitement of a novel position, is evident from every subsequent page of his journal. Any other week of the session, however at random it might be selected, would, so far as regards the industrious use of all means of mental and spiritual improvement, exhibit the same spectacle. As an illustration of this remark, we give extracts of another week's experience some three months afterwards, and of another near the close of the session. And while there are some cautions necessary in regard to one or two points, which shall be noticed in their proper place, the spirit of earnest

industry here manifested cannot be too deeply impressed upon those who are occupying a like position. "Intellectual indolence," it has been said, "is the besetting sin of human nature." A sin too, it may be remarked, which interferes almost as much with the spiritual as the mental progress of the private Christian, or the candidate for the ministry, for it requires as much resolution to reflect, upon which this former depends, as to make investigation, the great source of advance in the latter. There is also a peculiar temptation to the theological student in this respect. It is often presumed that the very object for which he is studying will make him diligent and conscientious, a presumption which removes many of the aids, in the way of outward pressure, applied to the student in other spheres of knowledge. The false inference, too, that as the cultivation of the heart is more important than that of the head, therefore the latter may be slighted and half attended to, is no less prevalent and mischievous. It is but too frequently the case, that these and similar causes have their effect in the production of careless and indolent habits, both of thought and investigation. And while these habits are most manifest and injurious after ordination, dwarfing the preacher, and starving his hearers, yet they are usually formed in the theological course. Should this fall into the hands of any preparing for the ministry, the writer would commend the foregoing, and coming extracts, to their most serious and prayerful consideration. Piety of the very highest order is not inconsistent with the most careful and diligent study—with the most intrinsic and varied information. The natural tendency of every study, even that of divinity, to borrow an idea of Dr. Arnold, when it is pursued in a godless spirit, is atheistic. But when the spirit of the student is

the opposite of godless in the beginning, and if this spirit is cherished as the study goes on, the very effect of such study is to advance and improve his religious character.

“Sunday, Feb. 12, 1843.—Was up not quite as early as usual, but much refreshed, after a long walk the day before from Washington. Interrupted, and had not much time for reading before church. In the afternoon had sweet season for reading, and enjoyed more freedom in prayer than for some time. O that I could be always in such a state!

“Monday.—Had some sweet moments in devotion and reading the word. Occupied much of the day about catalogues, having lost much of the afternoon in going to town. Missionary meeting at night. Read some in Milman.

“Tuesday.—Had some comfort in prayer this morning. Recitation in Harmony very interesting: the Professor, besides, reading some translations from certain German writers on the subject of miracles. Lost the afternoon in going to town, it being my mail day, and the weather terrible from sleet. Got, however, but one fall, for which I should be thankful. Spent the evening, after Hebrew, in writing.

“Wednesday.—Instead of recitation, the class read essays to-day on difficulties in the Harmony—an exercise to me both useful and pleasing. At Society the question, ‘Should non-communicants be admitted as sponsors?’ was discussed at some length and latitude, but, on the whole, in an interesting and practical manner. It was decided by the chairman in the negative, on the ground that non-communicants were not under the jurisdiction of the church, and should not promise when they could not be held accountable for non-compliance.

“Thursday.—Recited this afternoon, for the first time, in *Evidences of Christianity*, and like very much the mode adopted by the Professor, in questioning by name. Invited to a party in town, but declined, not having the time to spare, nor liking to be absent from faculty meeting, but chiefly because I thought it best to abstain from such large collections altogether, and going to one might bind me to go to many more. Besides, stronger inducements would be required to carry me so far, after night, in the present inclement weather, supposing that there were no other objections. The faculty meeting was very interesting, and I was very thankful that I remained. Parties do not contribute much to spirituality, and in this I find myself lamentably deficient. Being so much occupied during the last two days, I have found it difficult to draw near to God.

“Friday.—Began story of Joseph in Hebrew. Occupied during the afternoon in writing. Prayer meeting at night; delightful, but had no life to enjoy it.

“Saturday.—Had to go to town on business, and so lost the greater part of the morning. In the afternoon studied German, which I began a short time ago, determining to devote to it a portion of each day. It seems to be regarded of so much importance, that I shall endeavor to master it. Spent the evening in company.

“Sunday.—How acceptable is the Lord’s day to the Christian! It is indeed indispensable to spiritual life, even at a Theological Seminary. I never appreciated the Sabbath before, but now how sweet is its dawn! We were blessed with a most excellent sermon this morning, from ‘For me to live is Christ, to die is gain.’ Religion was spoken of under three aspects: blind devotion, formalism, and spiritual religion. For the privilege of hear-

ing these truths of eternal life I feel that I have great cause for thankfulness. In my room during afternoon. Enjoyed some sweetness and composure, and some little freedom in prayer, but how far short of my privileges!

“Sunday, June 11th, near the close of the session.—Though I did not get to sleep until very late last night, awake at the usual time, feeling very well. After breakfast read through Revelation, and portions of Proverbs and of the Acts of the Apostles. In solitude more than usual—lifting up of soul to God. After church read Todd’s Sunday School Teacher till two o’clock, when I started for Pageville, reaching the school at half-past three, finding the ladies and several scholars present. The number of scholars smaller than on last Sunday, yet the time was spent pleasantly, and I hope and pray that our efforts may not be entirely fruitless.

“Monday.—Got Harmony lesson before breakfast, and had some time for Dugald Stewart, besides writing up evidences till recitation. Pitched quoits till one. D’Aubigne till the bell rung for dinner. After dinner till two fixing Sunday school books, which I had just gotten. Wilberforce, Hebrew and Horace, with friends. Over to Howard, and walk till five. Read Stewart and Homer till prayers. After supper, read some half hour longer in Stewart, with whom I am very much interested, and wrote until time for bed.

“Tuesday.—Rose at half-past four. After devotions, in which little life, Harmony. Evidences, with recitations, till dinner. Read newspapers until two. Horace and Hebrew with friends. Walked till five. Stewart and Homer till prayers. After supper engaged in devotions, finding it much better than to put them off when drowsy, and therefore hurried. Driven out of my room

by music, of which we have enough and to spare in our building. How little do we consult the feelings of others! Wrote till after nine. Stewart till ten.

“Wednesday.—Finished Harmony to-day. Recitation till twelve. Quoits till near dinner. Latin till sermon from one of the senior class. The sermon an excellent one. Sorry that we do not enter into these exercises with more spirit: they might be rendered profitable. Surprised to find a bundle from home with letter. Went over to Howard, and from thence to funeral of a neighbor, who died very suddenly. Mr. Smith officiated and made some very appropriate remarks, which I hope were not lost upon us. Such scenes should produce increased diligence. Homer till prayers. After supper, devotions and Stewart until eight o'clock. Rest of the evening spent at Howard.

“Thursday.—Began to-day reviewing Hebrew and got first three chapters in Genesis, but not able to recite more than one. Upon Evidences till near dinner. Meeting of the students, when a proposal for earlier breakfast, after considerable discussion, was rejected. Subject of early rising was introduced, and I hope its importance was brought home to some. Hebrew with friend; finished Stewart; read some in Homer before supper. Another meeting of students, there being dissatisfaction about the decision this evening. Measure carried by majority of one. Had no idea of producing such excitement when I proposed it; but I must now go through. I fear that I am too fond of innovation, certainly for this latitude. Commenced Stewart again. Faculty meeting very delightful, and enjoyed it more than for some time back, for which I should feel thankful.

“Friday.—Rose at half-past four. Prayers this morning at six. More present than usual. The agitation of the subject may be productive of good. Breakfast at half-past six, without any difficulty. Finished the Old Testament, which I commenced first of the session, in Towns-end's Harmony. Hebrew and Stewart till after twelve. Decision of yesterday changed back to the old rule. Am sorry on account of the general good which I am confident would be promoted by it. On the whole I believe that good will result from the discussion. Hebrew till three. Quoits for exercise. Engaged in devotions, but with little spirit. Prayer meeting in next room. Blessed with a higher sense of spiritual enjoyment than for some time. Am sorry that we have given up remarks at our meetings. They were the soul of them, and it looks cold to see five or six meet together and no word of sympathy.

“Saturday.—After breakfast, in the library for half an hour. Began St. John in the original with Tholuck's Commentary. Occupied till near twelve on essay for examination. Miscellaneous till dinner. Wilberforce and devotions, in which a little life. Wrote a letter for home. An hour to town. Visited several who were not at home. Returned to Seminary before supper. On letter and reading papers till prayer meeting, which was-interesting, and I hope not unprofitable. Sat with some fellow-students for a short time before bed.”

## CHAPTER V.

Overwork—Variety not rest—Extracts from Diary—Faculty meeting—Annual fast—Communion—Sabbath a delight—Friday night prayer meeting—End of first session—Results of changes in Seminary.

It would require but a very superficial perusal of the extracts just quoted to see that while there was an earnest and anxious desire and effort for both spiritual and mental improvement, one or two errors were committed of no trifling character. Too many studies were undertaken, and not enough of time was devoted to relaxation and exercise. The oft quoted saying of Dr. Clark's that "a man cannot have too many irons in the fire at once,"—in other words, that variety of intellectual labor is relaxation—may possibly apply to some few individuals highly favored, both in body and mind, for such exertion; but it will, if acted upon, render the large majority of unscrupulous students charlatans, and it will retard, and distract, and eventually break down the health of the honest and conscientious. Variety is relief, not rest; and the very relief or excitement which keeps up the mind to a new class of ideas, may be an overtask to the physical system. We deem this caution of importance, for we find that the subject of this Memoir seems to have had his attention called to this subject; that he seems to have made his bodily health a matter of distinct consideration. "In my duties," says he, "I have classed soul first; for what should I be profited should I gain the whole world and lose that? Body next; for what good will be all the knowledge that I may possibly acquire should my health

be destroyed in its acquisition?" And yet in the same connection we find the daily record of eleven, twelve and thirteen hours with the mind on the stretch, and only one or two given to relaxation—a most remarkable instance of a rule well laid down, and transgressed unconsciously in the very moment of its being promulgated. We cannot but honor and hold up for attainment the objects for which he strove so earnestly, and the high motives leading him so to do, but at the same time may guard against his error. He saw and admitted it when too late.

Some few more extracts from his journal will bring this first year at the Seminary to a conclusion.

"To-night we had what is termed a faculty meeting. That is a meeting in which the professors and students come together, without formality, for prayer and mutual edification. A most delightful one it was. As was remarked by one of the professors, it is the glory of this Institution. Our literary vocations are so urgent that we are apt to neglect spiritual improvement. To obviate this risk, these meetings were established.

"November 10th, 1842.—This was the day set apart annually about the commencement of the session for fasting and prayer, which I devoted entirely to religious subjects. The sermon was preached by Rev. Mr. Lippit, formerly a professor here. It was plain, very practical, and I hope not without good effect. The exercises closed with our usual faculty meeting, which was uncommonly interesting.

"Sunday, 27.—Spent more like a day of rest than the last two. Enjoyed a sweet season in reading and meditation, besides the church exercises. The sermon was peculiarly solemn and impressive.

“Sunday, December 4th.—Partook of the holy sacrament of the body and blood of Christ, and trust that my soul was fed from on high. Read much in Leigh Richmond; may I be as useful in Christ’s kingdom. Have enjoyed time in reading and meditation, with partial elevation from the world. Begin to be more and more sensible of the depravity of the heart.

“January 19.—Much troubled with wandering thoughts during the last few days. How hard it is to shut out the world! Faculty meeting very interesting. Subject—the privilege of being called Christians. Read some in life of Brainerd. O, that I had a tithe of his humility!

“March 29th.—How glad am I that this is the Sabbath! The duties of the week occupy so much of my thoughts, as well as of my time, that I fear I should forget God entirely, but for the one day in seven appropriated to his service. Blessed with a tolerably composed state of mind, and enjoyed very much St. Paul’s epistles, of which I read several. Read some in Baxter’s Dying Thoughts, and two sermons of Melville’s in afternoon. Had some freedom in prayer. The Sabbath afternoons here are the most delightful seasons I ever enjoyed.

“July 8.—Last faculty meeting of the session. Dr. May opened it with some remarks upon the nature of the change effected in our hearts by the gospel. Dr. Sparrow recalled to our remembrance the great privileges we had enjoyed in being permitted thus to meet, and the amount of spiritual truth brought during the session before our minds. He mentioned the remarks of Buchanan, “that he looked forward to the vacation with pleasure, as it would enable him to examine more fully the state of his heart.” Professor Packard closed with a good deal of feeling, dwelling on the many topics brought before us,

reminding us that it was the last time we should all of us ever meet under similar circumstances, but that we should be looking forward to a time of meeting in heaven. May I be profited by what I have heard."

We thus are enabled to understand the spirit in which the advantages of the Seminary were enjoyed: thankfully and with an earnest desire to improve them. The extracts given above, in regard to the Sabbath, for instance, might be greatly increased by others of the same import. They show this day to have been to him emphatically one of rest and refreshment of spirit. Although often a day of hard and discouraging labor in Sunday schools and elsewhere, yet none the less did he appreciate and enjoy its delightful privileges. The same spirit is manifested in his appreciation and evident delight in the extra means of grace so abundant at the Seminary. The Friday night prayer meeting found him always at his post, in more than one instance, after a nine miles walk from Washington, and prepared to seek the Divine blessing upon himself and his fellow-students. The faculty meeting, more than once referred to in the extracts quoted, was another of these seasons of special refreshment. No one who has taken part in these meetings will be disposed to forget them; and but little disposition to such forgetfulness do we find in the subject of this Memoir. His soul was strengthened, and rejoiced in them. He looked forward to them in pleasant anticipation, and he looked back to them with grateful recollection.

One other feature in his character, manifested during this session, will be recognized and remembered by all who were then with him, whether as classmates or acquaintances: his plans of reform in the Institution. The special characteristic of his life in the ministry here

manifested itself in endeavors to correct abuses connected with the Seminary arrangements. One of these, the time of rising and breakfast, has been alluded to in an extract just given; but there were many others. It seemed to be almost impossible for him to rest satisfied under any state of things that wrought badly, and his first inquiry was: Is there no remedy? This doubtless led him occasionally into erroneous extremes; served to run into a too common mistake, that all change is reform. But making every such deduction, this characteristic was clearly an exhibition of power and energy in the right direction: that of practical utility. Among those measures proposed and set on foot by him, and still existing, may be mentioned the 10 o'clock bell for bed, the release of the servants from certain labors on the Sabbath, a prayer meeting for these servants, and Sunday evening service for seamen. Some of these changes were opposed. But in more than one case they were no sooner tried than was all opposition abandoned.

## CHAPTER VI.

Second and third years at Seminary—Interest in Moral Reform Society—Distribution of tracts in Fishtown, and efforts for benefit of seamen—Prayers with the servants—Pageville school—Extracts from Diary—Distribution of Bibles and tracts among seamen—Opposition—Manner in which it was met—Report.

So far as regards effort for spiritual and intellectual improvement, the second and third years of Mr. Duval's theological course correspond with the first. During these years, however, we find a development of activity in directions other than those we have mentioned. The Sabbath, still a day of refreshment and rejoicing, was devoted, or some portion of it, to the spiritual benefit of others. Among the various associations at the Seminary, formed by the students, is one which has reference to the spiritual wants of the neighboring community. At that time there was great need for such effort; a large portion of this community being in great ignorance and destitution. Small plots of one or two acres of the thin worn out soil of Fairfax were occupied by tenants intemperate and ignorant, often in a state of destitution not exceeded by anything of the same character in the cabins of Ireland. Every graduate of that day will remember, as illustrations of this class, some of the population of the west end of Fishtown, the little settlement near the toll-gate of the Leesburg turnpike, or another a mile or two from the Seminary not inaptly called by the name of Hades.

To meet the wants of this class of persons especially, as also those of the colored population, was the design of

this society in its formation. Students going out by two and two, sometimes singly, penetrated the country around and established places for holding services. Here, on Sunday afternoons, they were met sometimes by a few, sometimes by a room full, with whom they would pray, and to whom they would familiarly, from a chapter or more of the word of God, impart instruction. At the same time opportunities were seized for religious conversation with individuals, for the distribution of tracts, for the visitation of sick and destitute persons, otherwise out of the reach of any such ministrations.

Of this society, toward the close of his junior year, Mr. Duval became an active and energetic member. His efforts were directed mainly to the benefit of two classes, one of which had been to a great degree hitherto neglected. These were the seamen and the fishermen; that is, the large assembly of vicious, ignorant and intemperate men and women, who congregate upon the Alexandria wharves during certain months of the year, and are engaged in curing and putting up the fish taken at the various landings on the Potomac. With these latter little could be done, besides distributing tracts. With the seamen, however, the prospect seemed much better. Regular Sunday afternoon service was established. The gospel was heard with seriousness, attention, and often with much evident emotion.

While, therefore, in general, heartily co-operating with his fellow-students in every effort for the religious improvement of the neighborhood, we find him employed in these special modes to the accomplishment of this purpose: distributing tracts and getting up a Bethel for seamen. In the first of these his walks to them during the week were often diligently employed. In the last

undertaking, as an originator, he became most deeply interested. How much he enjoyed every prospect of success may be best seen from his own language. Let us briefly notice the record of some of these labors.

“May 8, 1843.—Meeting this evening of the society for the moral and religious improvement of the neighborhood. This society was formerly productive of much good, but from the negligence of I know not whom, has been for some time in a dying condition. Had some difficulty in getting up this meeting, but glad to see it very well attended. Steps were taken to have some regular proceedings in future, and Dr. May was chosen to deliver an address next month. Read and prayed with the servants again to-night. But two present. Tried hard to induce others to come, but unsuccessful. Must not give up, although they are the most hardened set I have ever met with. With the blessing of God something may yet be done.

“Sunday, May 28th.—Started immediately after dinner to Pageville,” four miles off, “to the Sunday school. Took Dr. Ridout with me to see a sick man on the way. How much would I give for a knowledge of medicine to enable me to assist the sick and poor! More scholars than I expected on such an unlikely afternoon. The school, on the whole, exceedingly interesting. Rain coming on, we escorted our scholars home, taking a couple apiece under our umbrellas. Got home about seven o’clock.

“Tuesday, June 20.—Meeting of the society for moral and religious improvement of the neighborhood. Elected officers for next year. I proposed to have a public meeting at the beginning of next term, thinking it would interest new students. But like everything new, it was

rejected. With brother Baker looking for Sunday scholars during the afternoon. Met with six, who were unwilling to come. Must try again. Stopped at Pageville, and after sitting there about an hour, went off in another direction in pursuit of scholars. Saw four, whom I had seen before. They are anxious to come, but are prevented by their mother from doing so. Found two more, whom their mother promised to send. May we never be permitted to despair, but to take courage even in disappointment, and never rest so long as one child remains uninstructed. Spent the evening very pleasantly at Pageville, getting home about ten o'clock.

"October 29.—After dinner read an account of Minor's death in the Spirit of Missions. Who, alas! will supply his place? Should I ever feel it my duty to go abroad, I think Africa would present the strongest claim. To Sunday school in afternoon. Stopped at several houses on the way, but could get none to go. These are hard cases, but I must not give them up. Met with a man who seemed concerned about his soul. Gave him some tracts and spoke a word. How difficult I find it is for one to address a sinner on this all-important subject! I must visit these poor people more. Had about ten scholars, which were more than I expected, after so many interruptions by mother, &c. The children seemed willing to continue, and I hope that we may be able to keep up the school a month longer, before the winter breaks us up.

"December 3.—Attended the Sunday school in Alexandria for colored children. Taught them orally. They seemed interested, and to learn with facility. Distributed some tracts on the wharf among the sailors, who gladly received them.

"January 7, 1844.—After breakfast paid a visit to the sailors, and got rid of all my tracts. I always regret being so poorly supplied whenever I go among them. I was surprised at the willingness with which the tracts were received, no one refusing them. I am more fully persuaded than ever that the situation of this class is to be attributed more to neglect than to anything else, and feel more anxious to do all that I can for them. Called with brother Syle upon the Rev. Mr. Kingsford to get another supply of tracts.

"February 9th.—Spent the evening at Capt. K.'s delightfully. Had some talk about the navy and chaplaincy. Feel more and more inclined towards it. His opinion was, that one entering the navy should do so for life; and I think he is right.

"March 3.—Visited the sailors with brother Syle, and was more gratified than I have been for some time. We soon ran out of our supply of books, and regretted that we had no more. We have no difficulty in disposing of as many as we can lay our hands on. Must try some expedient to obtain supplies. Found men in want of Bibles, which I was sorry not to be able to furnish. Hope, however, to do so in a day or two.

"March 10.—All day spent in labor. Hope not without good to others, though little to self. Succeeded in getting Mr. Pendleton to preach in town to the sailors this afternoon. Had to go in to let them know. Distributed tracts on the wharf till time for morning service. After dinner met Mr. P. and went down together to a vessel, where I collected a congregation after awhile, which he addressed most happily. I have not seen a more interesting sight for some time than the hardy tars, sitting around, all attention to what was said. Much

gratified with the success of this first attempt, and hope to keep it up. To colored school, which I have been teaching since the Pageville school broke up for the winter. Class large as usual. Regret having to leave them in a Sunday or two, when we begin at Pageville for the spring, but the latter has the prior claim.

"March 24.—Went to town immediately after dinner, and was about the wharves distributing tracts and drumming up a congregation, until Mr. Pendleton came. The sailors were rather backward in coming; but when they did begin, they collected quite rapidly, and we had the best congregation yet, over 150, I think. They were quite attentive, and seemed at times particularly interested. Hope I may be able to keep it up during the summer. Met several anxious to procure Bibles, and regretted that we had none to give them. These poor sailors are actually thirsting for the word of life.

"May 5.—Went to town immediately after dinner, calling at Mr. Kingford's for Testaments and tracts. Soon got through with the former, and kept on with the latter to Fishtown. Found the usual number of poor wretches, who, however, seemed willing to take the tracts offered them. Got back to ship Robert by half-past three. Dr. May preached to an audience not as large as we have had, but they were remarkably attentive. Procured one dozen more Testaments, and soon got rid of them. O, that I had a cart load of them!"

The extract which we are now about to make, as having special connection with these services for seamen, is one of an exceedingly painful character. Painful as showing that even a work of this kind could not go on without opposition, and that sometimes even from Christian brethren. This is not the only record of the kind

with which we meet. It will be sufficient, however, to give our readers an idea of the spirit in which such opposition was met.

"May 13.—Meeting of the society for moral and religious improvement of the neighborhood, which was better attended than usual. After the reports, I made an application for twenty-five Testaments, which gave rise to much discussion. Was sorry that I did it, and wished to withdraw my request, but the society would not grant permission. It was amended to ten, which was lost, the same with the original motion. I then requested a loan of twenty-five for the sailors, which was granted. My feelings were tried a good deal by remarks of some of the brethren, who favored me with some advice, which I hope may be profitable, but which I did not think came very fitly from one so young as was my adviser. Saw much, as at many of our meetings, to wound one's feelings, but pray that much good may come from the discussion that arose."

The journal of life at the Seminary thus closes. It shows how deeply his feelings were enlisted in this work, in which he had been engaged during the twelve or fifteen months previous:

"Troubled a good deal about getting Tobacco Warehouse for Bethel meeting, and fear after all that I shall not be successful. Obtained some benches, which added to the comfort of the room which we have occupied. Had small congregation, although more than usual effort was made to get them to come. 'Be not weary in well doing, for in due season ye shall reap, if ye faint not.' Thought at night that I had not prayed enough, trusting too much in human instrumentality, and endeavored in evening devotions to put up a firm petition for the poor

sailors; but my prayers were cold, and it was a labor for me to offer them. 'O, Lord, revive thy work' in me. I feel more unfit for ordination spiritually than intellectually, but may God give me more grace."

The following report to the society at the Seminary, found among his papers, will properly close this chapter:

"Religious services were commenced at the Bethel station early in November, in a room furnished particularly for the purpose by Mr. Green of A. The Professors of the Seminary have manifested considerable interest in behalf of this class of men, which before was entirely neglected, and have preached regularly every Sunday evening, except on one or two occasions on which they were necessarily absent. The number in attendance has varied from half a dozen up to forty or fifty, depending entirely on the number of sailors in port. The greater part are not seamen, but watermen from the Potomac, one of the most degraded class of men in this country. It has been found extremely difficult to induce them to attend service, owing perhaps to their being entirely out of the habit of it; but some little improvement is already perceptible, a few now attending very regularly. As the congregation changes almost every Sunday, there is hardly time yet to see any of the results. It is supposed that several hundred have been permitted to hear the gospel, which otherwise they would have been unable to do. About a hundred Bibles and as many Testaments, furnished by the Alexandria Bible Society, have been distributed and most gladly received. At least forty thousand pages of tracts, obtained from the Society in town and from other sources, have been circulated among the seamen, fishermen and others about the wharves. A few copies of the Life of Newton and of Baxter's Call have also been given, be-

sides a number of the Sailors' Magazine, obtained from Rev. Mr. Kingsford. It should not be omitted that a Bethel flag has been presented and a bell procured—the latter of which was obtained mainly by the ladies of Alexandria. Some benches have also been loaned, so that the whole establishment is now nearly complete. Although the success has not been as great as was expected or could be desired, yet on the whole there is ground for encouragement, and all who are connected with the station feel that their labor has not been in vain."

## CHAPTER VII.

Life at Seminary continued—Birth-day—First temperance meeting—Considers the question of duty in reference to the work of missions—Dr. Boone—Interest among the students—Final disposition of the subject—Sickness—Mr. Webster on Girard will case—Launch at Washington Navy Yard—Extracts—Death of his mother—Letters—Parental influence.

In the two previous chapters we have glanced rapidly through the Seminary life of the subject of this Memoir. Preserving in those chapters the order of time, we have endeavored to give the reader some idea of the prevailing spirit during this period. In these we have seen his general tenor in the performance of daily and ordinary duties. A few more extracts, made on special occasions, and taken without regard to their chronology, will not, we trust, prove without interest and benefit to the reader.

“May 3d, birth-day.—Twenty-one years of age—a momentous period usually in one’s life; but on account of the kindness of my parents, who have permitted me so long to act for myself, that in these respects it is to me of little consequence. More than usual fervor in morning devotions. Devoted all my spare time to serious reading. Had Harmony lesson this morning on the raising of Lazarus, which, in the original, is peculiarly graphic and touching. First birth day in which I ever thanked God for the mercies of my past life. As long as I live, may I be more and more disposed, particularly on the day on which I first saw the light, to lift up my heart to Him by whose bountiful providence I have been so wonderfully sustained, and by whose grace I have, as I

trust, been transformed from moral darkness to the marvelous light of the gospel."

The following is the first allusion to a subject, which the reader will find became afterwards to Mr. Duval one of the deepest interest. This beginning does not sound very propitious.

"Attended a temperance meeting. An address was delivered, of the merits of which I was not competent to judge, as I went to sleep. What little I heard was not much to the point."

About the close of the first session, we find the subject of personal devotion to the missionary work up before his mind for a decision. That decision and grounds for it will be seen from his own statements.

"June 30, 1843.—Dr. Boone, from China, addressed the students this evening. He depicted in glowing colors the increased opening for the gospel, and the readiness with which missionaries from our country are received there. He spoke of the difficulty of finding persons ready to go; said that there was but one missionary in that field from our church, and closed with an appeal to us, looking forward to the ministry, to think seriously on this subject, whether we are not called to this field, and whether we really believe that we can do more to promote the glory of God at home. I have thought a good deal, and believe from my happy circumstances, being blessed with so many and such friends and relations, that I can labor with as much advantage at home. May God direct me aright.

"July 1st.—This morning Dr. Boone conducted prayers for us—also breakfasted. After breakfast collected round the table, and he pressed the claims of China with more effect I believe than last night. Never saw such an

effect produced here. Have all been set to thinking seriously about obeying this urgent call made upon us. Read some in Wilberforce, and in prayer laid this question of duty, which has claimed my special attention, before God, who alone can direct me in the right path. After dinner, with some friends an hour or two on China mission, the topic which absorbs everything else. The call is, indeed, most urgent; but, for many reasons, believe I could be more useful at home, if I can content myself to remain single, for which I shall earnestly pray.

“July 2.—Sermon from Dr. Boone this morning—text, ‘The love of Christ constraineth us.’ Very powerful, and contributed much to increase the feeling which already exceeds anything I ever saw, and can be attributed to nothing but the Spirit of God. A majority of those who have been thinking on the subject are quite serious, and I earnestly pray that it may not all end in mere feeling.

“July 3d.—After breakfast had a meeting of the missionary society, at which it was determined to have a meeting for prayer this evening, and to invite Dr. Boone to address us. He met all those specially interested in regard to the China mission this morning at 12 o’clock. Sorry, on some accounts, that I am not one of the number. May that God who directs all things enable me to weigh well the matter, and give me resolution to pursue the path of duty, whatever it may be.

“The evening meeting was opened by Prof. Packard in a short but feeling address, expressing his heart-felt thanks for the movement of God’s Spirit upon the hearts of so many here. Dr. Boone spoke after him on the means of doing good, should we go with him, by mixing and conversing with the Chinese; by family worship,

which they may be induced to attend; by teaching, as the parents send their children very readily; by preaching, which could be done before very long; and by writing, probably the most extensively efficacious mode of beneficial operation. To be able to write Chinese well, he remarked, was exceedingly difficult, but becoming less so every day, as the grammar of the language is beginning to be understood. Occupied during the evening in singing, and trust that the feeling already extensive was somewhat increased. May this not all terminate in nothing, but may the spirit awakened among us be the means of sending many to the opposite parts of the globe, and redound to the salvation of the benighted Chinese.

"July 4.—How differently from the usual mode of spending this day heretofore has it been employed! Was unusually assisted in devotions this morning. Evidences till nine, when Dr. Boone met us for the last time. He spoke of the step to be taken by those willing to go, with many things before omitted. Dr. Sparrow spoke after him—lest, as he remarked, his silence might be construed into indifference—for some twenty minutes, with much animation and effect. This meeting was, on the whole, the most interesting of the series, and an excellent termination. Dr. Boone, in parting, gave us all a shake of the hand. I begin to feel more and more of this missionary spirit so prevalent here, and do not think that I can shortly be induced to forget these last few days; the movement of the hearts of so many to think seriously on this subject being the greatest demonstration of the Spirit I ever witnessed. May the effect be lasting on us all."

The second visit of this gentleman we find thus noted:

"November 9, 1843.—Faculty meeting, at which I was agreeably surprised to see Dr. Boone, who gave us

an address instead of the usual exercises. He mentioned several things omitted when here before, as to the readiness with which the children acquire English, the importance of raising up native teachers, &c. He spoke of the difference between the inhabitants of the East and of the West; that the former move in a mass, and if a decided impression could once be made, the effect would be incalculable. He concluded by saying that the Board had determined to send out a Bishop and ten Presbyters next fall, and called upon us all seriously to consider whether we feel called to go or not. He depends entirely upon this Seminary, and I hope will not be disappointed.

"Truly, what an immense field of labor! I sometimes feel moved to go; but upon reflection doubt whether I am suited in disposition to work with so many. I think that I could do more alone than if connected with any one else."

The following letter, written a few months afterwards, is the last allusion with which we meet in regard to this subject. It states more fully the grounds upon which we may suppose he finally came to a decision:

"*Theo. Sem.*, June 7th, 1844.

"**MY DEAR SISTER:**

"Having nothing special to do this evening, Friday, as the labors of the week are over, while thinking of the best way of employing it, it occurred to me that it had been some time since I had written to you, and I determined to take advantage of this opportunity to make up for past neglect. It is really a treat, after a week's routine of study, to have a few moments in which I can entirely forget my every day business and transfer myself

in imagination to the company of those nearest to me in this world. I regret very much that we have not been able to keep up a more regular correspondence. Communication by letter is the only way in which absent friends can converse; and as social intercourse is necessary to keep alive the best feelings of our nature, so is epistolary intercourse necessary to prevent entirely our affections becoming cold. In my own case, I dislike to commence a letter unless I think I have time to finish it; and although it is certainly better to write a continuous than a disconnected scrawl, yet the latter is preferable to none at all; and I expect this is probably the reason why you do not favor me oftener.

"Ma has been my only regular correspondent, and as her letters have been short of late, I am almost entirely in the dark as to the sayings and doings in Richmond. I got her last on Monday, and wrote an answer to it the next day. I regretted afterwards that I did not write to you, so that you might send it up to Ma after you had done reading it, and in that way made one letter do for you both, but I did not think of it until it was too late. I am glad that you were willing to stay at home, not on your account, but on account of others, particularly brother James, who would have missed you so much on his visits to the cottage. Although by so doing you denied yourself not a little pleasure, yet I have no doubt the belief that it would be of advantage to other members of the family made you willing to submit to it. I expected certainly to hear by Mr. Walker, and was a little disappointed, after being so glad to see him back once more, to find that he had nothing for me. I had given him out, and was much surprised as well as gratified to see him here again.

"I suppose you heard Dr. Boone last Sunday, as he preached in three of the churches. I was glad to hear that some interest had been excited in behalf of China, and that the different churches had pledged themselves to support ten scholars. I think that Richmond has heretofore been backward in this respect. It is high time that she was doing something towards foreign missions. Dr. Boone got here on Tuesday, and has been occupied since in his endeavors to obtain a number to accompany him this fall. I was one of those whom he singled out for a special visit, why I do not know, and had a talk with him about an hour day before yesterday. I told him that the more I had thought on the subject, the more fully was I convinced that it was my duty to stay in this country, as my talents, whatever they may be, seem better fitted to make me useful at home. The difficulty which he seems to have in obtaining a sufficient number, presents the subject in a different light from that which it presented last year, when so many seemed ready to go, and I told him that I would take that into consideration, and bestow upon it my thoughts, together with my prayers, that I might be enabled to see the path of duty plain before me. He wished to adopt the plan of calling persons to this work in the same way they do now in our parishes, and I think this altogether the best plan. When one has such a call he could not well disregard it, without sufficient reason. The subject would thus be brought more forcibly before him, and would be more apt to obtain the consideration which it deserves. If I should be called, I would hardly know what to do. As far as I can judge of my own disposition, I do not think that I could work well with a crowd. I like so much to have my own way, that I would not like to be united with so many, by whom I

might be checked. I have a good deal of the go-ahead principle in me, and always find out that I can get on better alone than with any one else. Besides, I am able to undergo more bodily exertion than most persons, and this talent would be lost almost entirely in China, where, for several years at least, I would be pretty closely occupied with the language. These, with many other things, have determined me that my place is at home, and I doubt whether any claim can be presented sufficiently strong to alter it. But if after eight thousand dollars have been subscribed for the permanent support of the mission, and after all, men cannot be found to go, could I, when called upon, under the circumstances, refuse to go? It will not be very long, however, before I hope to have the pleasure of meeting with you all, and as I shall have an opportunity of talking to you then, it is unnecessary to say more on the subject now.

"Last Monday I made my first appearance in the pulpit, having to deliver the missionary address, one of which we have every month. I was surprised at the effect it had on me. I do not recollect ever being as really frightened on any occasion. It was all in anticipation; and as soon as I commenced, I recovered completely my self-possession, and proceeded without difficulty. I selected as the subject of the address the condition of our poor sailors; and as it was something out of the ordinary routine of such addresses, the novelty helped me wonderfully, and was no doubt the greatest merit I could claim for it. I don't know any class of men who more need our labors, and was glad of an opportunity to present them before the students. Dr. Boone told me that the Wilmers had determined to leave Wilmington 1st of July. You may have heard of it before this. We

have had a plenty of rain of late, which has been no doubt acceptable to the farmers. I was caught in the thunder-storm this evening, and got a drenching, but I do not suppose it will do me any harm.

"Dr. Tyng has given a copy of his lectures on the law and gospels to each one of the students, which is quite a liberal act, and one which I wish was sometimes imitated. This will be a small accession to our library. There are but four weeks now before the examination, and we begin to anticipate it with some little anxiety. Bishop W. is to preach our missionary sermon, the one which is delivered before the missionary society every year. I wished to fill this sheet, but ten o'clock has come, and I must put up, and it is probably well, as I know of nothing more worth mentioning. Expecting to hear from you soon, I remain your brother,

"WILLIAM."

The following will be read with feelings of mournful interest by Mr. Duval's immediate circle of acquaintance and friends, as containing some of the first intimations of that insidious disease which so soon brought his labors of love to a close:

"October 4, 1843.—Went to bed earlier than usual, not feeling very well.

"October 5.—Did not rise as early as usual, on account of indisposition; but feel so much better, that I hope in a day or two to be restored to my usual health. I was first taken with a cold from sleeping in my room without airing and drying it, after being shut up all the summer, which was highly imprudent.

"November 10.—Have felt unwell, having something like a chill, partly produced by imprudence in getting up

at five o'clock, and having to go about three hours without breakfast. I must change my hours, go to bed at eleven and rise at six, until I get perfectly well at any rate.

11th.—Felt much better to-day than yesterday, but not well by any means. Hope, however, by prudence, with the blessing of God, soon to recover.

“April 6, 1845.—Fainted this morning at the breakfast table, and was carried up into brother Walker’s room, where I staid all day confined to bed. Was brought to immediately, by being carried up the steps with my head downward. Had a chill directly after, which was followed by a fever, which went off about 12 o’clock, leaving me in a fine perspiration. I felt so much better in the afternoon, that I dressed and went to supper. But Dr. Bolton advised me not to go to church, which I thought I ought to do. Not able to think about God or any religious subject, such an effect did my indisposition have upon me; so that to me this day has been anything but a Sabbath. This attack has, no doubt, been brought on by imprudence. Day before yesterday I walked to town and back in the hot sun, and then to Dr. Morson’s, six or seven miles, in the afternoon, which was entirely too much for me on such an oppressive day. Have reason to be thankful that I fared no worse.”

With one or two miscellaneous quotations more from this period, we will pass on to his career in the work of the ministry.

“Went up to Washington, with some half dozen more of the students, and heard Sargent, in the supreme court, on the Girard will case, he being one of the counsel for the city of Philadelphia. Whether attributable to his eloquence or not, certainly a much better impression of

Girard was left on my mind than I had before. The speaker seemed to have his whole soul in the case, and I have rarely enjoyed anything more. Heard him through, and tried to see Gen. Jones, but was unsuccessful. Dined at Mr. McLain's, and spent the evening delightfully at Capt. K.'s. Had some talk about the Navy-yard and chaplaincy, and feel more and more inclined to it. Have cause of thankfulness for so many kind friends, which make my visits up here so agreeable. Staid all night at Mr. McLain's. Sat up till twelve. Enjoyed devotions.

"Got up at seven, which is early for Washington. Went to Patent Office after breakfast, and staid there till time to go to the supreme court. Immense crowd. Got a stand and heard Daniel Webster. The main scope of the argument was to prove that the Girard College was not a charity, which he contended was inseparable from religion. Did not think much of his argument; but parts of his speech were eloquent, and more like a sermon than anything else. His eulogy of the clergy of this country was fine. What a proof of the power of our holy religion, that men who do not follow its dictates should thus acknowledge its claims before the world!

"Oct. 24, 1844.—Went with some ladies to the launch at the Washington Navy-yard, having never seen one, and was amply compensated for my pains, as well as patience, in waiting an hour and a half after the appointed time. The immense collection of anxious spectators, the graceful gliding of the ship into the water, the strains of music, the loud huzzas, and the roar of artillery, presented on the whole a most animated scene. I can see no reason why we should not gratify ourselves in any lawful way, provided it does not interfere with our daily duty, which of course we are not justifiable in neglecting

for any gratification whatever. While we are in the world we should see what is going on in it; and indifference to everything around us is hardly consistent with our obligation to expand our minds, and thus make ourselves useful in the work of our Lord.

“March 18, 1844.—Was at Mr. Kingsford’s, where I met Mr. Kincaid, Baptist missionary from Burmah, with whom I was delighted. It enlarges one’s heart to mingle with Christians of other denominations, and I shall do more of it in future. Whatever may be thought of joining with them in public services, there can be no doubt as to the propriety of kindly and Christian intercourse with them in private and social life.

“April 11, 1844.—Was with a clergyman who seems to be much troubled with the opposition of other denominations. Do not like to hear men say so much about the church. One would suppose that the command was to preach the church instead of the gospel.

“January 26, 1845.—In Washington. Mr. Suddards preached this morning from Malachi 2nd chapter and 2nd verse, and in the evening from Habakkuk 3rd, 7th. Mr. Hawley’s funeral took place in the afternoon at St. John’s church. Dr. Tyng, who had been sent for on purpose, preached from ‘It is appointed unto men once to die,’ &c. The discourse very appropriate and solemn. It was listened to with much attention. Sorry that I did not know more of Mr. Hawley: was at his house once only, and that for a short time, and have regretted that I never went again.

“24 March, 1845.—Richmond. Collected to-day, in company with Dr. Deane, \$250 for missionary church, making about \$1,200 which have been raised for that purpose.

"9th June, 1845.—Read some in James B. Taylor. Find it truly delightful. Do not like, however, his opinions and practice in regard to the question of preaching without ordination; but these must be attributed to the loose notions of those among whom he was educated. At prayers this evening we had the opposite extreme, the brother who officiated reading both lessons for the day. How tied down are some men to forms, and that too without reason. To read one lesson, and then a hymn, and then another lesson, is without any authority in rubrics, canons, or anywhere else that I know of, and it is surprising to me that such plan should be adopted by any sensible man." Especially, he might have added, by those who profess to do nothing except by church authority and direction.

The next entry is one of a brief, yet most mournful character. The parent, to whom affectionate allusion is frequently made in this journal, had for some time back been suffering from that insidious yet flattering disease, which not only terminated her own career, but that of the subject of this Memoir. Unfavorable symptoms having appeared some months previous, Mr. Duval had been called from his studies to Richmond. These, however, soon passed away; and we find only a short time before her death, that he makes mention of the satisfaction which he had received in hearing of her improved state. The intelligence came like a thunder-stroke. How it was received will be seen from what follows. The first two entries, those of 10th and 11th of June, seem to have been made subsequently, and for the purpose of marking the dates of the event recorded.

"Tuesday, June 10.—My dear mother departed this life.

“Wednesday, 11th.—As an instance of the uncertainty of everything in this life, I was engaged in the debate this evening, when my dear mother was a corpse in Richmond.

“Thursday, 12.—Heard of my dear mother’s death, by letter from brother Robert. It came upon me so suddenly that I could hardly realize it. She died last Tuesday. I regret exceedingly that I was not with her in her last moments. Not able to do anything like study, and so poured forth the overflowings of grief in letters to my father, and brother, and sister, which occupied me all the morning. In afternoon felt more composed, and took up Horne’s Introduction to divert my mind from my affliction. Prayed for myself, and for all the members of our family, under this afflictive dispensation, and found relief. What a consolation it is to be able to unburden ourself entirely, and to go to the Lord for support in such an emergency! My dear mother has experienced a most happy deliverance from bodily pain and suffering, and has gone to another and better world. For her we should not mourn; but for ourselves, the survivors, there is truly cause for lamentation. Her death has created a vacuum which nothing on earth can fill, and had we not a Heavenly Parent to rely upon, and to whom we could go, our grief would be inconsolable. Staid in my room all day, and only went out to the faculty meeting at night.

“June 20.—Just returned from Richmond, having gone down yesterday and come up to-day. Was so anxious to see the family, and sister especially, that I could not wait until the end of the term, and as I could not well leave before then, I determined to go and come back in a day or two, so as to miss no more of the Bishop’s lectures than could be helped. I am very glad that I went, as I

think we shall be able to come to some determination about our future arrangements. If the Bishop will give me a station as missionary in Richmond, we shall then all be together, and this will be far better for us all. Felt more affected in my mother's chamber than ever before. There I missed her indeed, and there I enjoyed the melancholy pleasure of hearing some of the details of the circumstances attending her death.

"I feel much better satisfied, and it seems almost a dream that I have been so far and returned in so short space of time. I hope to be able to spend the remainder of the session profitably."

That the course of the narrative might not be broken, we have inserted the communications made by Mr. Duval on this mournful occasion to the members of his family. They indicate a depth and tenderness of feeling which few of his ordinary acquaintances would have been inclined to suspect. Few, we believe can read these wailings of a deeply afflicted, yet thankful spirit, without being moved. Three of these letters remain, one to his remaining parent, another to his sister, and another to a cousin, at that time resident with the family. They seem to have been written in the order in which we have placed them.

"*Theo. Sem., June 12, 1845.*

"**MY DEAR FATHER:**

"Brother Robert's letter, acquainting me with the most melancholy intelligence I have ever received, that of the departure from this life of trouble and of pain of that dear mother to whom my feelings of attachment are naturally stronger than to any other being upon earth, has just been received. I regret exceedingly that I was

not apprised of her approaching end, as I would have given the world, if I possessed it, to have been with her in her last moments. I am almost determined to start off immediately and join you and the rest of the family, at this period of our greatest bereavement, but as brother R. writes me, and as my own reason, when I reflect upon it, convinces me that my duty is rather here, and that by going on I could probably do no good, I avail myself of letter communication, the only substitute which I have for personal intercourse. The task which I have thus assigned myself is the hardest I ever undertook, and it is still more difficult to perform, agitated as I am by this most distressing intelligence. I have been so favored by prosperity, have had so little suffering, and been so little troubled by afflictions like the present, that this blow comes with great power, and I can hardly contain myself under it. It is the only instance of one who is near being taken from me, and my feelings now are such as they never were before. My dear mother has gone! All the fond expectations which I had indulged, of spending many sweet moments with her, and of comforting her declining days, have been blasted in a moment. To her we must all believe that it was a happy release. Her bodily sufferings had so accumulated, that this life must have been painful to her in the extreme, and that she has been delivered from them all, and taken from a world of pain and of trouble, and made a partaker of the enjoyments of one far better, in every way, should lead us to rejoice rather than to mourn.

"But though we may be glad on her account, yet upon our own, we cannot but feel deep sorrow and grief at being deprived of one so near and dear to us. While, however, we thus mourn under this bereavement, let us

not forget to mourn also for ourselves; and may this, as every like dispensation of Providence, be improved to our good, both here and hereafter. May the patience which she exhibited under her sufferings, lead us to appreciate the importance of that faith which can sustain one under circumstances of so much trial and misery, and may her readiness to depart, and her peaceful end, teach us the value of that religion which can impart such resignation and quietness of mind. I hope and pray that this may be its effect, not only upon those who have professed their belief in this precious faith, which is so full of comfort and of consolation, but that those who have never experienced its power may be led to view it in a different light from what they have before. How much greater would be our grief, had we not such a firm persuasion that my dearest mother had gone to a better world. I hope, my dear father, that you will seriously improve the present occasion of distress, and that in your grief you will betake yourself to Him, who is the God of all comfort, and who alone can impart any consolation. To what source on earth will it be possible to go? What good can anything here do in such an emergency?

“These lines which I have thus written, with a heart overflowing with grief, have been dictated by a spirit of gratitude to God for such a mother as I have had, and of love for all who have survived her. I can only conclude with the hope and the prayer that this bereavement may not be in vain, and that if I am ever called to the death-bed, or made to hear of the departure of my surviving parent, my grief may be mingled with the consolation that he has gone to another and a better world.

“Your son,

“WILLIAM.”

*"Theo. Seminary, June 12th, 1845.*

"MY DEAR SISTER:

"Though in anything but a proper frame of mind for writing, yet the unexpected intelligence of my mother's death has so taken possession of my mind, and all my faculties, that I can think of nothing else, and the greatest relief I can obtain is in writing to you all at home. I have written to Pa, and brother James, and now begin to address myself to you. Doubtless the blow which has fallen so heavily upon us all, is doubly so to you, and would that it were in my power to communicate anything by way of consolation. But so little schooled have I been in affliction, that in this, the first real calamity which I have ever experienced, I find myself almost dumb under it, and my present writing is more mechanical than otherwise. I cannot yet fully realize that my dear mother is no more, that I shall never more receive any of her kind epistles, and that I shall never again see an exhibition of that fond attachment which she possessed to a greater degree than any other person that I ever knew. But it is, alas! too true, and the announcement which I have just received, not only removes all doubt as to its certainty, but makes me feel a double share of grief that I was not permitted to witness her departure. But it may have been wisely intended to be so, and as I have thus been deprived of the gratification which it would have afforded me to have been with her in her last moments, and as I have not heard it in time to attend her funeral, I must content myself here, and endeavor to unburden my soul by communicating with those who are thus equally distressed. Had I known how short her days would have been here, I would not have left her on any account, or had I even been apprised of her illness

in time, I should have gone at all hazards; but her disease was deceptive to us, and I had no doubt but that she would live for some time to come. We have been disappointed, and what a disappointment it is! We have been deprived most suddenly and unexpectedly of the nearest and dearest object of attachment upon earth, and all that is now in our power is to mourn over our loss, and to profit by this afflicting dispensation of Providence. How sweet is the reflection that she was so willing to depart, and how great a consolation to us that her end was thus peaceful and happy! Of the circumstances attending it, I hope you will write me a full account as soon as you can.

"With what different feelings shall I now go towards home! How changed will everything be to me! I had looked forward to the pleasing expectation of spending many delightful moments with my dear mother; but now I dread the thoughts of beholding what a void she has left, and for the first time in my life, I look towards home with feelings of pain. But though the strongest cord which binds me to home is broken, my attachment to you and all the rest of the family is, I believe, stronger than ever; and if I can do so, and it is agreeable to you all, I still hope that we may live together, but of this it will be time enough to think hereafter. How forcibly does this teach us the uncertainty of all human calculations! We have been projecting plans upon plans, and in one brief moment they have been all dissipated.

"From this most afflicting bereavement we may draw many lessons which may be exceedingly profitable. The example of patience and submission which she exhibited, shows the power of that faith which was able to sustain her under her affliction. It should lead us to inquire whether we could endure like sufferings with equal fortitude.

tude, and whether we could be equally ready to depart when called hence. For my own part I feel that, in like circumstances, I would betray more of the principles of my weak nature, and more attachment to the things of earth. Following such an example, we should endeavor to loosen every day the hold that the world has upon us, so that when our course may be ended it may be with joy. To me especially I feel that the present affliction is salutary. I have been all my life, I may say, on a high sea of prosperity. I have had little to interfere with its enjoyments, and up to this time have hardly known what affliction was. I have not been so serious in my conversation as I should have been, and have indulged entirely too much in company, and other pleasures of this world. I hope and pray that this afflictive dispensation may bring me to myself, and that I may hereafter be more fully persuaded of the vanity of all earthly things, and endeavor to walk more consistently with my profession. It becomes us especially at this time to pray for those of our family who are thoughtless about their eternal interests, that the present occasion may be improved by them to their good. If they are not affected by this, I shall begin to despair of them entirely.

"I have written to Pa and brother James, and will write a line or two in this to cousin Anna, and for this purpose stop to make room.

"Write to me soon, and believe me ever

"Your brother

"WILLIAM.

"MY DEAR COUSIN ANNA:

"At this season of affliction I have been endeavoring to unburden my mind, by putting upon paper

the impressions which have been made by the melancholy news I received this morning. In my writing I thought I could not well overlook you, who I know must share greatly in the grief which now pervades our whole family. Your dear aunt, who loved you so affectionately, and to whom you were so devoted, must be missed by you in no small degree; but while we mourn over a loss which can never be repaired, we should not forget to draw from it many profitable lessons. Her willingness to leave this world of sin and misery, for that far better inheritance which awaited her above, was a proof of the reality of that faith which could enable her to look forward to her departure with joy. How forcibly does the exhortation apply to us: 'Be ye also ready!' and how seriously should we examine ourselves, and see what are our hopes as to the future! And, my dear cousin, how plainly does this bereavement teach us the necessity of some higher consolation than this earth can afford to enable us to stand up under such a heavy affliction. To whom can you go in such an emergency, but to Him who alone can afford any comfort? If we believe that this and all other afflictions are but for a moment, and that they will work for us a far more exceeding and eternal weight of glory, we can bear up under trials which otherwise would sink us to the earth. To this refuge I hope and pray that you will go, and may you not rest till you find peace and joy in believing, and obtain comfort and support from Him, who alone has power to bestow them. I can say no more, but remain your dear cousin,

"WILLIAM."

"We little know, my dear William," is the language of his pastor, the Rev. Mr. Woodbridge, and under whose

pastoral charge this departed parent had been for some years, "we little know what a day may bring forth. At the very moment you were writing your letter, your mother, so fond of you, and so devoted to your welfare, was lying dead in her chamber. But her spirit, 'absent from the body,' was 'present with the Lord.' Happy spirit! In that presence where there is 'the fulness of joy,' she is now enjoying the reward of faith and patience. How anxiously did she look forward to your ordination! What pleasure did she anticipate from witnessing it! How little did any of us think that before that time her spirit would return to God who gave it! Perhaps it may be permitted her even now to witness it; or if not, at least to rejoice in the future usefulness and triumphs of your ministry. It is a great blessing, and a cause of most devout thankfulness, to have had such a mother. She was a most uncommon woman. So disinterested, so self-denying, so energetic, and so full of good works. Such a mother, William, only places you under higher responsibilities; for you have been privileged beyond other men.

"I have lost a warm and sincere friend, and instead of comforting others, need myself to be comforted. It is a great affliction when those upon whom a pastor feels he can lean for support, are taken away from him. To be deprived of their sympathy and counsel is painful in the extreme, especially since there are so many other causes of sorrow and anguish.

"These things teach us to 'set our affections on things above.' Sailors, during the first half of a voyage, drink to the friends they have left behind; but during the latter half to the friends ahead. You have not yet got through the half of the voyage of life, ~~and~~ may not feel the force of the idea that it is the friends before us, 'the general

- assembly and church of the first-born,' that we shall soon meet, and to whom we shall look with most delight."

No one who was acquainted with the subject of these commendations, will feel that they were more than she deserved. This Memoir will be but another, out of the many instances, of the impress of a Christian mother's character upon that of her child; of the mighty power possessed and exercised in this way, by faithful mothers, to the glory of God, and to the highest interests of man.

## CHAPTER VIII.

Beginning of ministry—Located in his native place—Points of effort—Reflections before ordination—Letter—Preaches in Richmond—Visit to Madison C. H.—Returns and enters regularly as city missionary upon his duties—Interview with Captain Dimmock—Visits among the poor—Plans of holding service—Funerals—Starts Mrs. Burton's free school—Visit to the Seminary—First sermon at the Monumental Church—Extracts from Diary—Close of first year of his ministry—Account of Convention services—Prayer.

As hinted in one of the quotations made in the chapter preceding, Mr. Duval was exceedingly anxious to be located, ministerially, in Richmond. This wish, based partly upon natural affection,—a desire to be with the members of his own family, and partly upon a knowledge of the openings for effort in his native place,—was gratified. Immediately after his ordination, he entered upon his duties in this place, as city missionary, and, with brief intermissions for purposes of health or relaxation, continued until permanently disabled to perform them. His points of stated preaching were at the Armory, to the Public Guard, their families and the immediate neighborhood, at the Penitentiary or State Prison, at the Jail, at the City Alms-house, and Hospital. Besides these stated services, we meet with occasional appointments and notice of services at other places: at Belle-Isle, to the operatives of the manufactories there, at the Orphan Asylum, in Manchester, and in private houses in the northern and western suburbs of the city. Deeply impressed with the fact that there was a large and growing class of population who would not go to hear the gospel, his desire and con-

stant effort was to carry the gospel to them ; to use every possible means of bringing it to their knowledge, and of bringing them under its elevating and sanctifying influences. It will now be our task to follow him in these errands of mercy to the poor, the ignorant, and the afflicted. In these short and simple annals of the poor, we shall be enabled to see the spirit by which he was actuated, to form an idea of his efforts and labors. The Spirit of the Lord Jesus was upon him, and he, daily, went in and out, preaching the gospel to the poor, striving to heal the broken-hearted, proclaiming deliverance to the captives of sin and Satan, and recovery of sight to the blind and benighted wanderers from the paths of duty and of happiness. The journal upon which we have been dependent, is written thus far with much fulness and specialty. Through press of duty, and other matters, it now becomes little more than a record of labors, and of prominent facts, occurring in his experience. Apart from this journal, however, we find another register of special duties, which is more full and satisfactory. The journal thus proceeds, in its account of the first few weeks of his ministry :

“ Saturday, July 5, 1845.—Last prayer meeting of the session, held in my room. Felt deeply affected at the thought that it was the last time I should meet my brethren under similar circumstances.

“ Friday, 11th.—Ordained this day to the holy order of Deacons, by Bishop Meade, in St. Paul’s church. Mr. Peterkin preached from ‘ Watch and pray, that ye enter not into temptation.’ ”

The following letter seems to have been written early on the morning of the same day. It is brief, but not without interest :

*"Theo. Seminary, July 11th, 1845.*

"MY DEAR SISTER:

"I have but a moment, and can only give you a sentence or two, by Mr. Woodbridge. Our class got through all the examinations yesterday, and we have to go in immediately after breakfast to be ordained, the services commencing at 10 o'clock.

"I feel more collected and calm than I expected, and perhaps am too indifferent to what I am this day to undertake. But the examinations through which I have passed have so prepared my mind that my anxiety has been considerably diminished. I manage to keep up, though far from being well, and I am exceedingly thankful that I have been able to go through as much as I have. I shall be home some time next week, and can gratify you with the intelligence that the Bishop has consented to let me go to Richmond. Mr. Woodbridge will tell you the rest.

"Your brother

"WILLIAM.

"Sunday, 13.—Preached at the Bethel, at Alexandria, to the seamen, both morning and afternoon, extemporaneously.—In the morning, from 'The heart is deceitful above all things, and desperately wicked;' and in the afternoon, from 'What is a man profited if he shall gain the whole world, and lose his own soul.' Met Pa, who came on too late to the ordination.

"Sunday 20th, Richmond.—Preached to-day twice: in the morning at Christ church, and in the afternoon at Dr. Empie's. Not as much confused as I expected. Did not like to do it," that is, preach before his friends and old associates, "but determined not to yield to such feelings. Very much fatigued.

"Monday, 21st.—Took recreation most of the day, as a rest after yesterday's labor. Much flattered on account of effort yesterday evening, and feel the effects of it. It was well that it was poorly delivered, or my head might have been turned by overmuch praise.

"July 27.—Preached in penitentiary, first time, at nine in the morning, also on Church hill at eleven, and to the servants at my father's place, in the afternoon. Heard a sermon at night from one of my classmates, on prayer, at the Monumental church."

During the next month his time was spent in the neighborhood of Madison C. H. Relaxation was needed to himself after the duties of the Seminary course. The incomplete arrangements at some of the preaching stations in Richmond, presented a good opportunity for such relaxation, while, at the same time, occasion was presented for preaching to a parish, at that time in want of services. Passing over this month, which seems to have been spent both pleasantly and profitably, in Christian intercourse and in preaching, as there was opportunity, we resume the course of labor as carried on in Richmond.

"August 23.—Got back to Richmond about ten o'clock. Disappointed to find the armory not ready. Went straight there. Probably better that I did, as it will now be gotten ready in a hurry."

"The first time I ever saw him," says Captain Dimmock, speaking of his labors at this place, "was in my sick chamber. He came down with Mr. Woodbridge. Mr. W., after introducing him, said that he, William, wanted to learn if or not he could get a room to preach in at the armory. Thinking that he only wanted a place to commence his ministerial duties, with a view thereby of obtaining a call elsewhere, and not having a room con-

venient, I replied, that I had no room suitable, and besides, said I, we are all too poor about the armory to employ or pay for a preacher. William then spoke with warmth, saying: 'That is the very place I wish to preach at; and the poor I wish to serve.'

"His manner was so earnest and so sincere, that I felt rebuked for my misconception of his character and purposes, and said to him, that I hoped to be out in a few days, when I would try and prepare one for him.

"A short time afterwards I did fit up a room, in which he continued to preach until his health gave way, from excessive exposure in his untiring exertions amidst the poor and the suffering. By his child-like simplicity of character, and his sympathising feelings for my men, regardless of rank or grade, uniting with them oftentimes in their humble repasts, and even interesting himself in their cares, anxieties and perplexities, he became a universal favorite and friend. And none more deeply sorrowed at his death than did the soldiers of the Public Guard."

"Sunday, 24.—Preached this morning in penitentiary, from parable of the talents. Went with sister to Christ church, and had a treat, in hearing Mr. Woodbridge. Went to St. James' in afternoon,—no service on account of rain. Have had more rest to-day than on any Sabbath since I have been in the ministry. But it was well.

"Monday, 25.—At the armory soon this morning.—Not ready to commence to-day, but will be to-morrow. Determined to have services in the east wing, instead of the work-shop. Was with Mr. Woodbridge for some time, also with Mr. Norwood in the afternoon. He is very friendly to my work.

"Wednesday, 27.—Nearly all day at armory, as on yesterday and the day before. Got nearly through arranging gun-boxes, which are placed in amphitheatre style, and make very good seats.

"Friday, 29.—Read some Hebrew and Greek before breakfast. Went down to my brother Robert's room, to write sermon without interruption. Could not collect my thoughts. Dined with Mrs. Brooks, to save walking up home. Went to the Armory, where I staid some time. Visited people on the hill opposite. Great destitution.—Had no idea there would be so much. One poor and sick woman had no one to get her medicine, which office I undertook.

"Saturday, 30.—Wrote over again the sermon of yesterday. Took early dinner, and went down for tracts and books for Sunday school. Occupied nearly all the evening covering and fixing pulpit at the armory.

"Sunday, 31.—Preached at the penitentiary this morning, from the parable of the sower. Made out tolerably, considering that I had not selected the text till in the morning. Read service for Mr. Woodbridge, and heard him preach. To Sunday school in armory—more than fifty scholars, and enough teachers so far. Attempted to extemporize, but made a bad out of it. Congregation good. Governor present.

"Friday, Sept. 19.—Preached at the poor-house first time. The paupers seemed to be attentive and thankful. This place has been most shamefully neglected. There are nearly a hundred here, and they have had no preaching regularly for years. I have promised to go every Friday afternoon.

"Saturday, 20.—Had my first lecture in the neighborhood of the rolling-mill. But few were present, little

notice having been given. Officiated at the funeral of a child, opposite the armory, this evening. But five or six present. None but the father and mother and two children, besides myself, followed it to the grave.

"Thursday, Oct. 2.—Attended a meeting of the ladies at Miss Couch's, which was held for the spiritual benefit of the convicts in the penitentiary. A good many were present. I did not get there till the meeting was nearly over. Quite a number of books were collected by the ladies. At night, lectured at Sergeant Evans' room in the armory. Very few present, two weddings taking place in the neighborhood on the same evening.

"Friday, 3.—Preached at poor-house funeral of a child at the request of its mother. It gratified her, if nothing else.

"Saturday, 4th.—Lectured at Mrs. Burton's. Not well attended. Weather unpromising, which may have been partly the cause of it.

"Sunday, 5th.—Talked to the female convicts at the penitentiary. Mr. Woodbridge preached to the males. I also preached at Kerr's factory to the colored people, for the first time. Few present, but enough for a beginning. At armory from Ephesians: 'Having no hope and without God in the world.' More soldiers present than ever.

"Monday, 6.—Determined to move my study to the armory, Captain Dimmock having permitted me to occupy a room next to the one I preach in. I am satisfied that I can do much more good, if in the midst of my congregation.

"Thursday, 9th.—Visited in the neighborhood of the paper-mill this afternoon. Several families are very destitute. Saw one woman confined to her bed with a burning fever, and no one with her but her children. I saw

the doctor, who attended her, as soon as I could, and also mentioned her case to the Benevolent Society.

"Friday, 10.—Preached at the poor-house, in the hospital department. They seemed very grateful, and I hope that my feeble efforts may not be wholly in vain. Spent this evening at home: the first time I have done so for a fortnight.

"Monday, 13.—Busy to-day about the free-school, in which I have become deeply interested, and which will not let me rest till my object is accomplished. Did not think of it till the other day, when one of the education committee urged upon me the importance of the subject. I have determined to test the sincerity of the friends of the cause.

"Tuesday, 14.—Spent nearly the whole of the morning collecting money. Got \$100 subscribed: most expeditious way. If we had applied to the council it might be sometime before the matter was acted upon, and delays are always dangerous. 'Strike while the iron is hot.'"

These efforts were crowned with success. Such a school was established, and was for a long time, if it is not now, in successful operation. Further on in this Memoir, we shall be called to notice his efficient aid to its continuance, both by his presence and encouragement, and by the collection of funds in its behalf. To use the language of another, "many are the little ones who now can read their Bibles, that, but for him, would in all probability have continued in gross ignorance."

Just about this time the wedding of a friend and classmate gave him an opportunity of re-visiting the neighborhood of the Seminary. How refreshing to his spirit was such opportunity, can only be understood by knowing his

deep affection for everything belonging to that institution. "I went straight out," says he, "to the Seminary, on arriving at Alexandria. Had a most cordial greeting from the brethren, and after supping with them once more, went over and visited the Professors.

"Tuesday, November 4th.—Rode to town this morning with Mrs. May, whose health has much improved. Saw Mrs. F. for a short time, and on my return visited the Misses Thompson. Dined with Dr. May, and visited students till time for the wedding. Started about six, just getting there in time. I had to lead in, being third groom. All nonsense—great deal more of parade than I anticipated.

"November 6.—Glad to be able to escape from the scenes of festivity in which I have felt out of my element. Left Seminary about eleven o'clock. Was present at the wedding of brother R., in St. Paul's, at two o'clock."

The two days' record which we now give, is interesting on many accounts. To those who knew the subject of this Memoir, it will be peculiarly so. It seems to have been his first sermon in the Monumental church.

"Saturday, Nov. 15.—Mr. Norwood called this morning and requested me to preach for him to-morrow morning, and after a little hesitation I promised to do so. I thought I could get Mr. Deforest to preach at the penitentiary, and for the servants, which he kindly consented to do. Commenced copying sermon for to-morrow evening; also copied off one for the morning, it being too badly written to trust myself with it before such a congregation. Meeting at Mrs. Burton's badly attended in evening.

“Sunday, 16.—Felt a good deal frightened at having to face the Monumental congregation. It was all in anticipation. As soon as I got into the pulpit I was myself again. Preached in the afternoon at armory on human depravity. Read service at night for Mr. Woodbridge, who preached at the Monumental.

“Monday, Nov. 24.—Went to see a poor woman this morning and found her sick in bed. Two women with whom she lived gave up their bed to her, and, to use their own expression, ‘had to shift for themselves as they could.’ I persuaded her to let me get a physician, who promised me to visit her. Busy about a day-school, which I am trying to establish. Went at night to education meeting.

“Saturday, 29.—Distributing prayer-books at armory all the morning to the soldiers; engaged also in numbering the Sunday-school books. At night the choir practiced. Thirteen were present, who gave in their names. Hope to get on after awhile.

“Thursday, December 18.—Went to see Moses Johnson,” a condemned convict whom he had visited once or twice before in company with Rev. Mr. Deforest, “for the last time. He was just as unconcerned as ever. I read to him the exhortation in the prayer-book, addressed to one under sentence of death, but he did not seem to be moved in the least degree. I have never seen a more melancholy sight. A being upon the edge of eternity, with a heart as hard as the nether mill-stone.

“Friday, 19.—Preached at poor-house; rather more out than last time. Heard a phrenological lecture at night. Quite instructive, but the lecturer has the organ of self-esteem too largely developed.

"Dec'r 24th.—Busy to-day decorating the room at the armory; also had to help them at the Monumental church. Had no time to write sermon, and therefore sat up till twelve o'clock, when little more than half of it was written. Up next morning at half-past six, but just finished about half hour before time for service.

"Dec'r 25, Christmas day.—Preached in the morning at armory from 'Unto you is born this day a Saviour, which is Christ the Lord,' being few present. But one lady to respond. Weather bad. Went to the Monumental and assisted in the communion. Visited after dinner. Met with a sick man and had to go for a doctor. No one at Mrs. Wright's at night; suppose I must give this meeting up. Went to uncle Alexander's.

"December 31st.—Visited Mrs. Matthews. Poor woman, she is not long for this world, but her condition is a most happy one. Visited also at armory. Read Chalmers at night till near eleven. His discourses on the application of Christianity to mercantile affairs most excellent. Here ends the old year. May God forgive the innumerable sins I have committed in it, and may he lead me in future to love him more and serve him better."

The season of religious services at Fredericksburg during the Convention this year, seems to have left a grateful impression upon the mind of the subject of this Memoir. His journal, after closing in the words quoted above, has on one of the fly leaves this account of it:

"The Virginia Convention of this year, which was held in Fredericksburg, was one of the most delightful I have ever attended. I was unable to get there until the third day, being detained on account of the sickness of my mother, and was just in time to hear Dr. Sparrow's sermon on Christian charity, which will be published.

Was comfortably lodged with a host and hostess, who were exceedingly kind. Two brother students were with me, besides a clergyman and several ladies: altogether a very agreeable company. Did not venture out at night, owing to rain. On Saturday got up in time for prayer meeting, at which Dr. May and Mr. Stringfellow officiated. Dr. Jones preached in the morning, Mr. Gassaway in the afternoon, and Mr. Caldwell at night. Was not able to get into the Episcopal church in the morning, and went to the Methodist, where I heard Mr. Rooker. Missionary meeting in the afternoon, at which Mr. Hazlehurst and Dr. May spoke. Bishop Johns preached the closing sermon from 'I have sworn unto the Lord and will perform it.' Bishop Meade then addressed a few solemn words to the clergy collected around the chancel. They sung 'Blest is the tie that binds our hearts in Christian love,' and Bishop Meade requested the choir to sing 'The voice of free grace,' the favorite hymn of Bishop Moore. Thus closed these most interesting services. Everything was in perfect harmony."

Thus ends the first year of Mr. Duval's ministry. He was at least fairly getting under way in his labors; was beginning to understand the materials upon which he was called to operate. Some of the incidental services of this first half year of his ministry will give the reader a better idea, perhaps, of the nature of these labors. A few of these we subjoin:

"October 28, 1845.—Attended the funeral of a poor woman in the brick row near the public warehouse. She died yesterday after an illness of about five weeks. Her husband, a shoemaker, was compelled to give up work to nurse her; was, therefore, without money, and destitute of every necessary. But one person of all the neighbors

would render the least assistance. I mentioned their distress to some of the ladies of the Benevolent Society, who promised to afford some relief. When I saw her yesterday she was dying; and as I could be of no assistance, I prevailed upon a lady to go and see her. I found at night that she was dead, and that there were no means for her burial. The Benevolent Society, it seems, do not afford relief in such cases, it being against their rules to bury persons, confining their efforts to the living in distress. However, a coffin was procured, and a free passage to Petersburg, near to which place they wished to bury her. I was gratified in seeing the anxiety of a very worthy but unfortunate man removed, and he off on his way this morning with his departed wife. Suprised at the indifference of the people. But six attended the funeral—all females—and none could be found to carry the corpse to the depot. Some of the soldiers from the armory very kindly offered their services.

“Friday, 23.—Went to the grave with Mrs. Richards, at the request of Mr. Magoon, who preached her funeral sermon. She was a Welch woman, whom I visited a good deal during her illness. Gave out a hymn and read our solemn service.”

“My field of labor,” says he, during the month of October of this year, “is quite encouraging. I have preached five Sundays, and the congregations have increased. I have also lectured on Thursday and Saturday nights, which is the only way of reaching a great many. Poverty preyents numbers from attending church on Sunday. Poor people are apt to be proud, and they are unwilling to go out unless they can make a respectable appearance. Yesterday I visited many near the armory, and spoke to them pretty freely of the importance of

going to church. I try to devote my morning to study, afternoon to visiting, and evening at home, but have been out almost every evening lately."

About this time we find copies made of prayers for daily use. With one of these we close this chapter. Others we shall notice as the Memoir goes on.

"Almighty God, from whom all good things do come, look down in great mercy upon thy servant, who now desires a blessing at thy hands. I know that I am weak, and that of myself I am wholly unable to present a petition which Thou wilt accept. But Thou has promised the Holy Spirit to all who ask it, and I will implore his Divine assistance. Pour down upon me, in rich abundance, thy heavenly grace. Endue my soul with every holy temper and disposition. Clothe me with humility. May my moderation be known to all men, and may I continually exercise myself to have a conscience void of offence towards Thee and towards my fellow-men. Be with me especially this day. Direct me in all that I shall say or do. Defend me from all evil, and mischief, and sin, and so enable me to walk that my conversation may be such as becomes the gospel of Christ. Grant these blessings, O Heavenly Father, for Jesus Christ's sake."

## CHAPTER IX.

Efforts in cause of temperance, and for the establishment of Male Orphan Asylum—Extract from letter—Success with the Asylum—Extracts from Diary—Visit to condemned convict—Visit to a Bowling-Alley—Mr. Edwards—Temperance paper—Establishment of libraries and reading room at Armory and Tredegar Works—Funerals.

The duties of the year upon which we are now about to enter were scarcely begun, before we find two special objects of interest to which the thoughts and efforts of Mr. Duval were devoted. One of these was the promotion of the cause of temperance; the other was the establishment of an asylum for the reception and education of male orphans in the city of Richmond. The first mentioned of these objects seems to have been suggested by the immediate wants of the people under his care; the latter to have in view their benefit prospectively. One of the greatest obstacles to the advancement of the gospel among that class for whose benefit he was laboring, was, and is, the extensive prevalence of the vice of intemperance. Hardly a day passed in which he was not brought into immediate contact with some of its mischievous consequences. At the penitentiary he met with the drunkard, who, under the influence of strong drink, had debased himself to a state in which crime and violence were the ordinary accompaniments. At the jails he met with the same class at an earlier stage of their progress. At the alms-houses he found many of this same class, in almost the last stage of mental imbecility and bodily weakness, lingering out a few more days of worthless and

painful existence. And in his daily walks, his visits among the poor and destitute, among his regular hearers, he saw this process in all its stages, from its thoughtless beginning to its miserable and mournful conclusion. More than once we meet in his journal with the record of attendance upon the death-beds and the funerals of those who had destroyed themselves, soul and body, by this vice. In many such cases he found it the strong man armed, holding the house safely against all good influences from without; and he therefore gladly made use of all legitimate means of dislodging this strong man, that the citadel might eventually be occupied by the spirit and influences of the gospel.

We find him, therefore, from the beginning of the year 1846 till the time of his death, actively employed in the advancement of this cause. In addition to his other onerous and multiplied duties, he assumed the editorship of a temperance paper established in Richmond, and labored efficiently in this way for the benefit of his fellow-creatures. One of the last conversations held by him with the compiler of this Memoir, in the fall of 1849, was in connection with this, to him, almost engrossing subject. And while compelled then, as previously, to differ with him both in regard to the mode of making effort and the proportion which it had assumed in the amount of his ministerial duties, he could not but respect the motives, the earnestness and singleness of heart which had led to these efforts, and by which they had been constantly actuated. "It is well," says the apostle, "to be zealously affected in a good thing;" and if the reader, as he proceeds, be disposed to think that in this particular instance zeal for one good thing led to the neglect of others, he may bear in mind that an amount was accom-

plished in other respects far exceeding the average of ministerial performance. The prevailing motive—a spirit of Christian benevolence, a desire to benefit eventually the souls of those for whose temporal reformation he was laboring—is clearly manifest. A portion of those whom he desired to benefit were sufferers already from intemperance; a still larger portion were exposed to its temptations; and even among those who did not belong to either of these two classes, he found a much readier access for usefulness in the gospel, by thus showing an interest in the temporal welfare of their neighbors and acquaintances; by joining with them in effort for their reformation. As hinted above, the assumption of the editorship of the temperance paper was unfortunate. It was an error of judgment from which he suffered heavily in a pecuniary point of view; and it threw upon him an additional amount of labor and distraction which in all probability shortened his life. As such an error, let it be regarded; but let the single-hearted, if misjudging, benevolence which led to it be at the same time remembered.

“Soon after he commenced preaching,” says Captain Dimmock, “he one day asked me if I had any objection to the getting up of a temperance society among my men. I replied, certainly not: on the contrary it would greatly please me. He thereupon commenced; and on my asking him soon after how he got along in his efforts, he replied, ‘Only tolerably well, for you, Captain, are a stumbling block.’ How? said I. ‘Why your men say, in answer to my appeals, I’ll join when the Captain does.’ This caused me to reflect, and the next time we met, I said I’ll unite with you in your temperance reformation, if you will allow me to set liquors upon my table for my friends. ‘No, no,’ said he, ‘no half way measures—no

conditions. The subject demands an unconditional surrender.'

"A short time afterward I signed the pledge, in presence of the Public Guard, as did other members of my family: after which a large number of the Guard came up to the table and did the same; and never were indications of delight more apparent than those evinced by him on this occasion.

"From that moment till his last, with us, this favorite reformation, with him, was eminently successful, not only so with the Guard, but with the iron-workers, the cotton factory hands, in fact, with all in this part of the city. Such were the good results in this cause of morality, that I am sure he had reason to bless God: for wives, and mothers, and children, were made to shed tears of joy at the return of drunken husbands, and fathers, and sons, to sobriety, industry, and respectability. Nor did he remit his religious duties. These, at all times, were so interwoven with temperance instruction that the moral was regarded as but the handmaid of the religious. I could tell of many incidents which would go to show that while he made an after life the great purpose of his action, he also sought to make this life happy and comfortable to all. Would that more Christian preachers did the like."

Most heartily do we join in the sentiment with which this extract closes, if not in the spirit by which it and one or two others of a similar character seem to have been dictated. If this work of making men happy for the present life, as well as for that beyond the grave, be not done by Christian ministers and people, it will most certainly be not done at all. We have no hope, nor has the world any reasonable hope of relief, in these respects, from the mere impulse of natural benevolence. We also

rejoice to believe not only that the number is much greater of those who realize and are acting upon these truths than the above extract supposes, but that this number is daily increasing.

But while such may be the case, it is not to be denied that there is still very great deficiency in these respects. "Ye have the poor," said our Lord, "always with you." "The poor," said Moses, "shall forever remain in the land." Here is a great fact stated by the law-givers of both dispensations, as connected with human society. Poverty, in a world of depraved and imperfect beings, must ever be anticipated. The most effectual relief, in individual or collective cases, is, of course, to bring men under the influence of religious principle; to make them Christians. But we best do this, we best show the existence and power of such principle, by taking an interest in those difficulties, and affording relief to those necessities under which they are immediately suffering. It is not only the dictate of Christian compassion to relieve the poor and afflicted; to take a deep interest in every movement made for the temporal reformation, benefit and enlightenment of the poor, the ignorant or depraved; but it is the best way of winning them to something higher—of bringing them under the permanent influence of that gospel which is "profitable" as well for "the life that now is" as "for that which is to come."

It has been mainly with the object of commanding this too much neglected fact, and of impressing it upon the minds of both ministers and Christians, that this Memoir was undertaken. Our suffering fellow-men, even the poorest, the most depraved and degraded, are God's creatures, our brethren, children, with us, of the same earthly as well as heavenly parentage—souls for which Christ

died; and unless we exercise our right in noting and relieving their present difficulties, we shall hardly succeed in leading them to exercise their faith in reference to that eternal world to which we would ultimately direct them.

The other of these objects, an orphan asylum for boys, was no less warmly and enthusiastically entered into. The honor of originating the design of such an institution, so far as the writer can ascertain, properly belongs to a benevolent lady of the city of Richmond. Little or nothing, however, seems to have been done in the way of carrying this design into effect previous to the time of Mr. Duval's efforts in its behalf. In the beginning of the year 1846, his attention being directed to it, and seeing its importance, he began, with characteristic energy, to urge its claims, and to make effort for its establishment. These efforts, as we shall see, were not confined to the mere making of appeals in favor of such object, but extended to the collection of funds, to the enlisting of interest among different gentlemen of the city, who, in this manner, became its efficient advocates and supporters. The asylum, through these efforts, was started with a few pupils, and dependent for support upon voluntary contribution. For some time its success was doubtful; and we find that the subject of this Memoir, its first efficient advocate, was subsequently called on to make special collection for its continued existence. This pressure, however, is now removed; and in all human probability the institution, whose beginning we shall be called upon to trace in these labors of Mr. Duval, will long continue as a source of incalculable benefit to his native city. Had he accomplished nothing more, his fellow-citizens might well remember him as a public benefactor. "I am sure," says one of the friends of the asylum, in speaking of its

present prospects, "I am sure that it will not be uninteresting to you to know that from the small beginnings of those days it now occupies a tolerably stable foundation. Then it had but a precarious existence, relying wholly for support upon voluntary contribution: now it has a good house and lot, and ten thousand dollars invested in state and city stock, besides an annual appropriation from the city of \$250, and one of \$125 from the State fund. There have been till lately sixteen boys in the Institution. But we have now determined to put in four more, and make the number twenty, with the hope, afterwards, of adding still more."

In connection with these, we find several small societies formed, in the neighborhood of the armory and rolling-mill, having in view the intellectual improvement of the soldiers, the workmen, and their families. Lectures were delivered at these places by various gentlemen of the city, on which occasions we find Mr. Duval not only present and heartily co-operating, but in many cases procuring the lecturers. No instrumentality which promised to elevate the masses, to benefit them in a temporal respect, was looked upon by him with indifference. He endeavored to use all such instrumentalities, with the grand object of his ministry constantly in view: the temporal and the eternal welfare of those under his charge.

Before entering upon our extracts in reference to these objects, we may notice one or two others of a more general character.

"January 9th, 1846.—Rode out to poor-house," being weakened by several days' previous sickness. "Great tribulation among the paupers, they having to vacate the city hospital, which is needed for small-pox patients, and to crowd together in the main building. Preached, how-

ever, from "It is high time to wake out of sleep." Went round afterwards and gave them all new year's gifts—tracts.

"January 10th.—Busy to-day getting vaccine agent for the Benevolent Society. Found several physicians willing to serve gratuitously. Put in advertisements, and went to city jail. Both males and females glad to see me. Distributed tracts and carried some more Bibles.

"January 15.—Some time spent in distributing notices for Prayer-Book Society. Meeting in the evening very respectable, though not large. A constitution was adopted, and officers elected. It was called the Bishop Moore Prayer-Book Society, and its object is to distribute books in the city and State.

"Saturday, March 7.—Visited nearly all day in armory-yard, and in the brick row opposite. Met with a cordial reception everywhere. It is really delightful to see the gratification which it affords some to be noticed. Poor things! Neglected and despised as they are, they seem more contented, and to enjoy more real happiness, than many who pass for the great of this world.

"Monday, 9.—Busy to-day about asylum for orphan boys. Went to see Mr. M., who doubted the propriety of the scheme. Mr. B. and others thought it better to wait awhile at least. Visited a good deal. Rode out to our garden in the afternoon to take last look at the house.

"Thursday, 19.—Visited after dinner, near the rolling-mill, also near the paper-mill. Mrs. K. would not sign the pledge, though I obtained others."

The two quotations above made are the first which contain any allusion to the asylum and temperance society. As we proceed they become more frequent. We give

them in connection with other duties, shewing that these latter were not forgotten.

“Friday, 20th.—Preached at poor-house from history of Joseph. Not many out. One man died since I was here last, and another nearly gone, and unprepared. Talked with him, and left Bible and tracts. Orphan asylum, on same subject. Mrs. S. went over the institution with me. Temperance meeting at night. Dr. B. spoke. A good many signed.

“Saturday, 21st.—Finished my sermon on history of Joseph, before breakfast. Went down to armory immediately after. Visited all morning and after dinner, back of armory and on canal. Got good many signers to temperance pledge, which was carried about. Took tea at Mr. G.’s, then to singing at Mrs. B.’s.

“Monday, 23.—Rode over after dinner to see Miss Mordecai about the orphan asylum. At Exchange to see Mr. Hoge about the same object.

“Wednesday, 25.—Saw Mr. Macfarland yesterday about the asylum. Met Mr. Gough, who agreed to speak on the subject of temperance for us, on his return. Went to the city jail to see Moses Henry, who is to be executed on Friday. Talked, and read, and prayed with him. He seemed very penitent, but very unhappy, and I think partially deranged. Spoke to the other prisoners: some attentive, others very indifferent.

“Thursday, 26.—Went down this morning to get a speaker for the asylum: unsuccessful. Have been busy about it all day. The scheme seems to meet with favor. Had a meeting in the afternoon, at the library room, to consult in regard to the plan of operations. Went to First Baptist church, to hear Mr. Shuck and his Chinese convert. Great crowd.

“ Friday, 27.—Called to see Mr. Magoon, to get him to speak on Monday evening at the asylum meeting: he declined.

“ Monday, 30.—About the asylum business all day. Visited several ladies, and tried to get some to go to the meeting at night, but failed. Meeting at Mr. Hoge’s,—not many out. Mr. Hoge made an excellent speech. Mr. Macfarland and Dr. Plumer were appointed a committee to draft a constitution.

“ Tuesday, 31st.—Went, after breakfast, to summon the committee to meet at night. Then to armory, and wrote on sermon for six hours, getting through about five o’clock. Meeting of asylum committee at night,—all present but one,—and agreed upon a constitution, but had not time to nominate officers. Adjourned to meet to-morrow evening.

“ Wednesday, April 1st.—Went to the city jail this afternoon, and talked to the prisoners: to the females first, and then to the males. The latter seemed more attentive than I have ever before seen them. There are no benches, and they have to stand out in the yard, which makes it more difficult for me to speak. Meeting of committee at night. All present agreed upon the constitution, and nominated officers.

“ Thursday, 2.—Busy all the morning writing constitution, and getting it inserted in the papers. Went down to armory in afternoon, and near the rolling-mill, visiting. Heard a lecture at night on temperance.

“ Friday, 3.—Busy until 11 o’clock, on matters connected with the asylum. Preached at the alms-house on prayer, and at the Female Orphan Asylum on the first Psalm. The adjourned meeting of the committee from last night quite good. The constitution was finally adopted, after much discussion: not adjourning till eleven o’clock.

"Thursday, 9.—Occupied with the business of the asylum this evening. Went to see several gentlemen, who objected to the proposed scheme. Visited Mr. Fuller, who seemed much gratified. Read and prayed with him. Attended education meeting at night. Mr. Henry, from New York, spoke: small audience."

The efforts thus put forth were succeeded by others, of which we meet with brief notices in subsequent portions of this diary. Those which we have given, however, will be sufficient to show how efficient was the aid rendered by Mr. Duval in getting the asylum into operation. Long may that asylum remain as a monument of his single-hearted zeal and industry.—Zeal and industry in this particular, as in many others, exerted under depressing circumstances, and frequently, in the face of positive opposition.

We may now pass on to some portions of the diary, which show his interest in the temperance movement. These are to be met with on almost every page. Of course, we can only make selections.

"Monday, June 1st.—Went to see the mayor this morning about the drinking-houses.—Can stop them by presentation. Have been reading on subject of temperance, expecting to speak,—collected some important statistics.

"Thursday, 18th.—Went to some of the shops with temperance bills. Found persons willing to have them stuck up. Visited during the afternoon at the armory, and found the soldiers more cordial than ever. Carried around more bills.

"Friday, 19.—Called by Mr. Loving's, and found him dying. Sergeant Hill, at the armory, was better. Finished reading the Epistle of James, and went to the office

of the temperance paper. Saw Mr. Fuller on my way to the poor-house; better; sat some time. Prevented by the rain from getting to the asylum in time for service. Stopped at several of the grog-shops, to invite men to the temperance meeting in the evening,—Mr. Butler going with me. About fifty were present. Mr. Evans spoke, and three signed the pledge.

“Wednesday, 24th.—Found Mr. Loving—whom I thought to be dying a few days ago—much better. Went to the office of Sons of Temperance, and from there to the cars to meet Mr. Gough. Went with Mr. Fisher to hear him lecture. As usual, very good. House well filled, but not crowded.

“Thursday, 25.—Called by some of the grog-shops to invite them to hear Mr. Gough, and left bills for the temperance meeting. Visited near the rolling-mill in the afternoon. Was also at the jail, and better received than usual. Spoke to the men and women both. Mr. Gough’s lecture at night was on the traffic; great crowd; the best effort I have heard from him. Brother Murdaugh with me till eleven. Much pleased with Alabama.

“Friday, July 10.—Preached at the alms-house, and read to the colored people at the hospital. Went to the shops on my way to the temperance meeting. Few there on account of the heat. Mr. Thomas and myself spoke, Mr. Evans having disappointed us.

“Saturday, 11.—Over to Belle-Isle to temperance meeting. Eighteen signed the pledge. Mr. Thomas did not come, so I had to speak myself.

“Monday, 13.—Attended division of Sons of Temperance, and was initiated formally into the Order. Am pleased with their mode of proceeding.

"Sunday, 19.—Cool this morning. Preached at penitentiary, and also at the Monumental church. Sunday-school at four—distributing tracts on the way—also after school. Good congregation; same text as at penitentiary. Went to a bowling-alley near Belvidere, and distributed tracts on Sabbath-breaking. Met with a very polite reception."

This last incident is elsewhere described, and is so characteristic both of the spirit of the man and of the work which he was doing, that we give the record in full.

"Visited a bowling-alley this afternoon beyond Belvidere, and met with a polite reception. Some tried to persuade me not to go; but believing that little danger need be apprehended, if proper caution were observed, I determined to go into the very precincts of this workshop of the devil. Being provided with a large number of tracts on Sabbath-breaking, I distributed them pretty freely, meeting with but one refusal. There were a good many so called respectable people, who seemed evidently ashamed of being caught in such a predicament. Two escaped, by a back door, to avoid discovery. I talked some time, though not very long, to a few who came out and asked some questions as to the motive which induced me to pay them a visit, and was pleased to find that they all confessed what they were doing was wrong. One man was extremely pressing, wishing me to partake of some refreshments—pie and milk—but I declined, believing that it might be interpreted by many into a connivance at their whole system of operations. I went away more fully convinced than ever that it is the duty of Christians, and especially of ministers, to fight the evil one upon his own ground.

"Sunday, 26.—Paid another visit to the bowling-alley, and was glad to see so few there. I discovered none who had any pretensions to decency; but all present seemed to be the lowest of the low. I quietly distributed my tracts, and went on to Clarke's spring, where I saw several playing dominoes. I offered them tracts, which were received. One man asked me for several, which I gave him, on condition that he would distribute them after reading, which he agreed to do, though his neighbors asked me if I did not know that a Sabbath-breaker was a promise-breaker. One of the men expressed a wish that I would call and see him, to which I consented. I met him on the Tuesday after in the street, where he stopped to shake hands with me; and finding out where his shop was, I called the next day, when we had an interesting conversation. He is an Universalist in opinion," his gambling on Sunday evenings being a practical illustration of his faith, "but candidly told me that he did not attend the church in Richmond for two reasons: first, because Universalism is very unpopular here; and, secondly, because there is a set of men in the church with whom he would not associate. In discussing the subject with me, he betrayed great ignorance of the Bible, which I advised him to read more carefully than he had yet done; and obtaining his promise that he would read whatever I might give him, I bade him good evening.

"Monday, 20.—Saw Mr. Price and Mr. Walsh about temperance society. Went to the armory, and persuaded four soldiers to become Sons of Temperance. One was initiated and six proposed at the evening meeting of the Division.

"Friday, 24.—At work this morning on sermon. Read to Mr. Edwards. Visited near the mill and the works

drumming up for the temperance meeting. Rode to poor-house and preached; also at hospital. Several are much interested on the subject of religion. Mr. Fuller just the same. Temperance meeting at night—five signed the pledge."

One item in the day's work thus recorded, is to be met with very frequently in this diary: "Read to Mr. Edwards." Mr. Edwards was, and is now, the blind fifer at the armory. We find these readings to have been made up not only of religious works, but sometimes of the news of the day; and the real kindness of heart and specialty of benevolence which, amid such a press of multifarious duty, could remember this individual, is well worthy of attention. Who can think of this incidental evidence of the real spirit of Christian benevolence, and not join in the blessing which is pronounced upon it by our Lord, "Blessed are the merciful, for they shall obtain mercy?"

"Saturday, Aug. 1.—To armory this morning. Visited inside. Visited a woman in the valley, who was very ill. In the grog-shops distributing tracts, and caught a party drinking. Over to Belle-Isle to temperance meeting. No one would go with me. Two reformed drunkards spoke. They are truly interested in the matter, and I hope will do much good.

"Friday, October 23.—Temperance celebration to-day. Went with the McDowell Division at nine o'clock to the Petersburg depot; then from there to the Capitol Square, and through several streets to the African church.—Messrs. Cunningham, Willis and Evans spoke. Dined at Stewart's factory. Left immediately after for the poor-house, to attend funeral of one of the female paupers.

“Wednesday, 26.—Was interrupted in my sermon this morning by a visit from Mr. Coonley about the temperance paper. Went with him to see Mr. Pleasants, and called again at four o'clock, when I was pleased to find the arrangement agreed to. The name will be changed, and it will commence immediately. Went to see J. and had a long talk with him about drink, to which he has taken again.”

Poor J.! We meet with his name more than once previous to this time. The last notice of him, some eighteen months, is a very sad one. It is under date of May 9th, 1848, on the return of Mr. Duval, after a visit from home, to his labors.

“Heard of several intemperate persons who have died while I was away. Old Mr. J. fell into the canal and was drowned.

“Friday, December 11th.—Heard this morning that S. was in a frolic, and was never more astonished in my life. Down in town with the ladies to get a Bible for the Sons of Temperance. Fixed upon one, and inserted the motto ‘Be not weary in well doing.’ Ambler Weed went with me to the poor-house and preached, being too unwell to do so myself. Bible presentation at night went off very well. Captain Dimmock presented it, and Mr. Green made an appropriate speech on receiving it.

“Sunday, 13.—Went this morning to see S. about his frolic. Did not say much, as he was greatly ashamed.

“Tuesday, 15.—To see S. again. Much ashamed, and not willing to return to work at the same place. Tried to persuade him to do so.”

With one or two extracts relative to efforts made for the mental and moral improvement of his various charges, and occasional duties, we may bring the record of this

year's labors to a close. It will of course be necessary to go back a little from the last date.

"Monday, April 6.—Was busy this morning at the rolling-mill, about the library and reading-room. Got \$32 subscribed, which is much more than necessary for a beginning. Brother B. with us at home to-day, but to leave in the morning. Was at the mill a second time, and succeeded in procuring a room, and can now get under way.

"Friday, 10.—Had a meeting of subscribers to the Tredegar library at night. A constitution was adopted, and officers elected: myself president.

"Monday, 13.—Went to the mill about the library, and visited till five. Was present at a meeting of the clergy, held in regard to the taxation of salaries. It was determined to test the constitutionality of the law by refusing to pay. Was at Randolph's selecting books for library, after clerical meeting.

"Thursday, 16.—The Tredegar library was opened to-night. Being president, I had to say something in the way of a speech. Captain D. followed, in one of a very appropriate character. The room was crowded. More than fifty subscribers, and much interest felt.

"Monday, 20.—Busy all day about library for the armory. Selected books during the afternoon at Nash's and Randolph's.

"Wednesday, 22.—Read to Mr. Edwards in Baptist Herald and History of Temperance Movement. Spent some time at home reading Milner's Church History and Alison. A meeting of the soldiers was held this evening to establish a library. Captain Dimmock made a capital speech.

“Friday, 24.—Went yesterday, at the request of a man in jail, to see the mayor. Meeting of Tredegar library to-night. Mr. Howison delivered an appropriate speech on ‘Influence exerted by Mechanics.’ Business till near ten.

“Monday, 27.—Met committee of Armory library at twelve, and agreed upon a constitution. Meeting in regard to orphan asylum at night: quite good attendance.

“May 11, Monday.—Tried to collect for asylum this morning.—Hard work. Meeting of Tredegar library at night: \$10 were subscribed, and speeches were made by Messrs. Minor and Davenport.

“Tuesday, 26.—Mr. Michaels sent for me this morning to go out to the poor-house to bury a woman who died yesterday. Had just time to get there. Most of the inmates were present. I preached a sermon. The deceased was entirely unknown to me. Her relations were present, but exhibited no feeling whatever. Her character, in all probability, bad. It was well, however, for the benefit of the living, to say something, and it is no more than proper that paupers, even, should be buried decently. The hearers seemed attentive, and I hope the words spoken were not in vain.

“Tuesday, June 2.—Preached the funeral sermon this afternoon of poor Powers, a soldier, who died last night. He had been very intemperate, and his constitution was so far gone that he could not be restored, and he died, free of disease, from mere debility. He lost his wife about three weeks ago, which distressed him a great deal, and no doubt hastened his end. He was rational but twice when I saw him during his sickness, and spoke then on the subject of religion, acknowledging its importance, but declared that he could not pray. The doctors

had some hope of his recovery until yesterday morning, when he began to sink very rapidly. The soldiers followed him to the grave, and after the burial service was read, fired three times, according to military usage. I hope his death will have some effect upon those of his comrades, who indulge too freely in the intoxicating bowl."

Two days after, we meet with the following entry:— "Attended funeral of child left by poor Powers, three years old—the third death in the family within three weeks. Only two present besides relations. Read service and preached. Walked to Church-hill to private burying ground.

"June 7th, Sunday.—Preached at the armory, and went immediately over to Belle-Isle to bury Mrs. King. She was accidentally killed, yesterday, by her husband. She handed him a knife which was too dull for his purpose, which he threw petulently from him. It took a different direction from what he intended, and struck her on the head, near the temple, so that she bled to death. A great many were present at the funeral: nearly all of the Welch population. I preached from the last two verses of Ecclesiastes, to an attentive congregation, and committed the body to the ground, in the beautiful graveyard on the island, at the most solemn hour of the day, between sunset and dark.

"Monday, Dec'r 21.—Saw Dr. Brown this morning, and Captain Ellis, in regard to lecture and the day-school for which I am collecting. Have raised \$25. Saw Mr. Toler about temperance paper. Not willing to make any arrangement until next spring. Mr. Gallaher agreed to our terms. Gave notice at the armory of lecture at Tredegar library. Visited Mrs. Burton, who was quite

unwell. Captain Ellis gave us a very good lecture: tolerable audience.

“Wednesday, 23.—Visited the volunteers in their quarters, to distribute tracts, and was very gladly received. I offered to preach for them next Sunday, which Captain Carrington thought would be very acceptable. Went to the jail with Mr. Weed, who preached for me. After this I visited a brother of the temperance Division at Belle-Isle, who has fallen, but could not induce him to return.

“Thursday, 31.—Attended a funeral in Adams’ valley, of an aged lady whom I had visited at the request of Mr. Judd. Large number present, but very few went to the grave. From the funeral I went to the Union to see the volunteers, and to make arrangements for the distribution of tracts and prayer-books: very little satisfaction in so doing. Marion Division met at night: very full meeting, and five new members initiated. I had to leave before it was over to attend a meeting at the armory.

“Thus ends the first entire year of my residence and ministry in this city; and though in looking back there are many things that I have reason to regret, yet, on the whole, I see greater cause than ever of gratitude to Almighty God. I have been enabled, though in great weakness, to discharge the duties of my charge with scarcely any interruption. And although I know of but one who has been benefited by my ministry, yet I trust that the seed has been sown which hereafter may bring forth abundantly. My health is now better than it has been since I entered the ministry. I am more and more interested in my labors, and though sensible that I do not sufficiently depend upon a higher power, still I possess quietness and peace within: the testimony of a good con-

science and the firm belief that I am in the path of duty. For these great and undeserved benefits, may I be more and more grateful. And may I determine by aid and assistance from on high, to persevere in the Christian race, looking unto Jesus, and unto Jesus only, 'counting all things but loss for the excellency of' this 'knowledge of Christ Jesus my Lord.' And to Him, with the Father and the Holy Ghost, be ascribed the honor and the glory, world without end! Amen."

## CHAPTER X.

List of regular services for the week—Editorship of Temperance paper—Effect of increased labors upon his health—Labors among the volunteers for Mexico—Visits Old Point—Visit to Temperance celebration in Winchester—Call at Seminary, and enjoyment in services—Resumes labors at home—Extracts—Week's record—Pulmonary symptoms—Communion at Alms-house—Signs of failing health—Confined to room—Starts for the South—Letters on the journey—Stops at Aikin.

On the fly-leaf of the diary for this year, 1847, is given the regular appointments for each week. They are as follows, and will not, we trust, prove to the Christian reader without interest and instruction:

“Sunday.—At penitentiary, at 9 A. M.; armory in afternoon; Belle-Isle once in two weeks.

“Monday.—

“Tuesday.—Orphan asylum, afternoon.

“Wednesday.—Poor-house, afternoon.

“Thursday.—

“Friday.—City jail at 2 o'clock; temperance meeting at night.

“Saturday.—Division of the Sons of Temperance at night.”

With these regular duties were combined the editorship of the temperance paper, of which mention has already been made, and attendance upon meetings held at a distance of four miles in the country around, for the promotion of the same cause. This year was the most laborious of his ministry. Towards its close, however, as might have been anticipated, his physical system broke down

under the enormous burden which was placed upon it, and he was forced to seek restoration of health and vigor by a season of relaxation. Symptoms, also, of pulmonary disease made their appearance, and he was advised by his physician to seek the benefits of relaxation in a climate more genial than that of his native place. The writer of this during the larger portion of this year was residing in Richmond, and, therefore, had opportunity of knowing the correctness of what will come out in extracts from the daily record of its labors. It is seldom the case, perhaps, that so much, and such a variety of labor, has been attempted by one individual. It is seldom that so much is accomplished. But it cannot be too deeply regretted that in these efforts and labors regard was not sufficiently paid to human strength, and human capacity—that providential limit which God himself has set to all human undertakings. He overworked himself in his earnest and anxious desire to advance the temporal and eternal interests of his fellow-men. And he was often overworked, in the constant and sometimes unreasonable demand made upon his time, his exertions, and his purse, by the objects of his solicitude.

Among these extra objects first claiming his attendance, in the year upon which he was now about to enter, was the spiritual benefit of the different volunteer corps, enlisted for the Mexican war, at this time being collected together at Richmond. During the first three months of the year, opportunity for such efforts presented themselves, and were diligently improved. Some of these may be properly mentioned.

“ Saturday, January 2.—Went to the Union hotel immediately after breakfast, calling by the depository for a supply of tracts. Had a good deal of trouble in distribu-

ting these and some prayer-books among the soldiers: officers taking no interest in the matter. Dr. Plumer delivered an address to the volunteers at 11 o'clock: a large crowd present. He commanded their patriotism to the skies, which almost seemed farcical to one who knows the material of which these companies are formed. He said some very good things on drinking and gambling. Succeeded at last in distributing my books. Preached at night at Mrs. Jennings', to a good congregation.

"Thursday, 7.—Compelled to go out in the afternoon, in spite of the rain, to see the Augusta volunteers, and found that they would go to-morrow. Was told that at nine o'clock they would all be in. Went round with Mr. Judd at that time, and distributed prayer-books and tracts among them, which were readily received, probably with more readiness because presented by the ladies of Staunton. Had a picture of military life: a complete miniature of all sorts of characters.

"Friday, 22.—Attended a temperance meeting," at night, "at the armory: good many Montgomery volunteers there. Mr. Evans and Captain Dimmock spoke, and twenty-one of the volunteers signed the pledge.

"Sunday, 24.—Preached this morning at the penitentiary. Called to see Mr. F., and found him drunk. Emptied his bottle of whiskey, and broke it. To armory. Not many at service, but more than on last Sunday—some volunteers. Visited in the row of the armory, and saw all the families. Stopped at Mr. A.'s on my way to Sunday-school. He promised to come to church, and to drink no more liquor: the first he fulfilled. Mr. G. not as drunk as usual. Sunday-school pretty full: four teachers; five present at the Bible class. The congregation was good. Visited Mr. Anderson; very low indeed.

To Belle-Isle; baptized a child, and preached from 'Train up a child,' &c. Room crowded.

"Monday, 25.—Went to see Mr. Fuller after breakfast; very weak, not able to speak out of a whisper. Mr. Kingsford consented to address the volunteers to-morrow.

"Tuesday, 26.—To see Mr. Fuller this morning; read and prayed. Captain S. of the Montgomery volunteers wished to be immersed, and I agreed to do so this afternoon. Preached to volunteers at four o'clock, at armory. Not many present, but these attentive. Large number at the baptizing; attracted many around. Glad that I immersed him, as it did much to remove erroneous impressions as to the Episcopal church. Succeeded better than I expected. Changed clothing at my room in the armory; pretty well chilled; took cup of coffee with Sergeant Hill. Around in neighborhood drumming up. Excellent address from Mr. K. The volunteers formed a temperance association. Twenty were initiated into the Order of Sons of Temperance, Capt. S. among them.

"Wednesday, Feb. 10.—Left this morning in the cars for Old Point Comfort. Carried 250 prayer-books and a supply of tracts. Reached there about 3 P. M., and was in the fort all the afternoon. Captain R. was very polite; Captain P. unwell. Large number in the hospital sick; some dangerously ill. Saw the soldiers in barracks, many of whom I had known before. They were very glad to see me, especially Capt. S., whom he had baptized a few weeks before. "Took tea with Mr. Chevers, and afterwards preached to the men in barracks. Large number present, and very attentive. Distributed tracts, &c.

"Monday, 22.—Started this morning in steamer Augusta for Old Point again. Met brother Green. Fine run

down, getting there about 3 o'clock. Read life of McCheyne; much interested. Went to barracks as soon as I landed. The men very glad to see me. Preached to them at night from 'Having no hope and without God in the world;' very attentive. They are so anxious for me to stay, that I concluded to do so. Have been told that there is much seriousness among them, and as they are so desirous to hear, am compelled to accede to their urgent solicitation.

"Tuesday, 23.—Up this morning quite early, and went inside the fort to see whether the troops would go on board to-day. Found that they would not. Went to the grave with one of the Montgomery volunteers, who was buried some distance up the beach, a detachment of men going before and a few following. Read appropriate service of our church. Solemn scene. Good deal with the men during the day. Some are anxious for me to go with them, and offered to pay me well themselves. After tea preached to them again. Very serious and attentive. Took leave of them, expecting to go in Baltimore boat. Waited till twelve, and went to bed.

"Wednesday, 24.—Boat passed at two, but I was not willing to get up at that hour. Went into the fort immediately after breakfast, and to the sutler's store to get some blanks for temperance pledges. Some of the soldiers came in to get beer; much surprised to find it sold. To the Montgomery quarters; and as I intended to leave for Norfolk this evening, offered to preach for them once more, to which they heartily acceded. Twelve o'clock was the hour appointed, when a very good number assembled. Preached on the parable of the talents; very attentive. The men very grateful, and made me presents. Mr. French would not charge me at the hotel.

Went to Norfolk, and from there home, in boat, after procuring tracts to send to Old Point.

"Teusday, April 13.—Sent for to see Mr. Fuller, it being thought that he was dying. He revived, however. Staid with him till four P. M. Left then a short time, and visited the sick: Mr. Ellis, Mrs. Hope, &c. Returned about seven, and staid until he had breathed his last. He struggled for some time, but died so peaceably that the exact moment of his departure was not known. His wife bore it much better than I anticipated. Sat up till eleven, when so fatigued that I was compelled to go to bed."

During this year, as before mentioned, Mr. Duval was frequently called off, for a day or two at a time, to make visits to the court-houses, and other gatherings in the country, in his endeavors to promote the cause of temperance. One of these to the coal-pits in Chesterfield, and another to Manakin town, seem to have been especially of interest to him. About the middle of July he attended a larger meeting for the benefit of this cause, held in the town of Winchester. The examination of the Seminary taking place at the same time, he gladly availed himself of the opportunity of stopping there on his way.

"Monday, July 12.—Much occupied with preparations for starting to-morrow. Got through everything. Found the people under my charge generally healthy, Mrs. Hope doing very well. Tried to see Mrs. Harris, but too late. Sat some time at Mr. Fisher's. Favorable time for leaving home, though I cannot go without some apprehension.

"Tuesday, 13.—Left this morning for Alexandria, and had a very pleasant time in the cars, Bishop Johns and Rev. Mr. Wilmer going on at the same time. Met Mr.

Cole, Mr. Friend and others at Fredericksburg, and this made it still more agreeable. Reached Alexandria by four P. M., and rode out with Mr. Dalrymple to Howard. After tea went to the Seminary, where I met a good many old friends and made some new ones. Delighted to be on the hill once more. Called on Dr. Sparrow and Mr. Packard to shake hands. Am staying at Howard.

“Wednesday, 14.—This morning with brother Pendleton to see the Misses Thompson, meeting there with Mr. and Mrs. Carraway and Miss Mary Dobson. All glad to see me once more. Most of the day at the examination and with the students. Dined at Professor P.’s with Mr. and Mrs. Carraway. Examination again after dinner. Did not go in at night, being very tired, but got a good night’s rest, which I very much needed.

“Friday, 16.—Ordination this morning. Sermon was preached by Bishop Cobbs: ‘Lord, increase our faith.’ Large congregation for Alexandria. Visited Mr. Danforth and Mrs. Riddle in the afternoon, and attended Harmony Division of the Sons of Temperance, which called a meeting to receive me. Made them a short address. This Division, I am told, has \$300 on hand, and is not very harmonious.

“Sunday, 18.—Conducted worship at Howard for the boys. Attended prayer-meeting also, and said a few words. All the school present, though attendance entirely voluntary. Preached at Seminary; felt rather odd in that chapel. Not at all embarrassed, though my sermon was delivered badly. Dined with Dr. S.; bade him and Mr. P. and the students good-bye, and rode in and preached to the sailors on board ship. Tolerable attendance, but no singing. The evening and night spent with Dr. Fairfax.

"Tuesday, 20.—Came very near being left this morning, just saving my distance. Had pleasant time in the cars to Harper's Ferry, reaching there by twelve. The scenery very romantic. No liquor on the table at the hotel, though I understood there was some in the cellar. Started soon for Winchester, where I was taken to Mr. Bruce's, who received me very kindly. Saw Mr. Rooker. At Good Samaritan Division; five members initiated; not well done; a great deal of spirit manifested.

"Wednesday, 21.—Grand Division did not meet till afternoon, when a large number was initiated. Some business transacted, when they adjourned till night. More admitted; reports were read from different deputies, and other business of considerable interest gone through with. Adjourned at ten. Larger number than ever present. Fine feeling manifested.

"Thursday, 22.—Met this morning at eight o'clock. A few more in attendance. Very pleasant session: a good deal of discussion on some subjects, but all in good feeling. Adjourned about two to meet again at four, then sat till near seven and adjourned till eight. At least forty members in attendance. Good deal of business, and shall not get through before to-morrow night at least. Went with Mr. Bruce to the Odd Fellows' Lodge. Very handsomely fitted up, and well attended. Much more interest here than with us. Two Lodges, each about fifteen members. Mr. Bruce's family very kind.

"Friday, 23.—Met again this morning. Some business of an unpleasant nature, but happily settled. Adjourned between one and two, members slacking off. Met in the afternoon, and sat about three hours busily engaged. Surprised at the interest manifested by the members; did not flag throughout. At night the session busy in wind-

ing up. After business was over, brother Gally was called upon for a speech, to which he responded very handsomely.

"Saturday, 24.—Up to the hall tolerably early, where three were initiated. At Mr. Rooker's awhile, and joined the procession at ten. About three hundred were out, nearly forty of the Grand Division. Marched through the principal streets to the Methodist church, where a banner was presented and an address of peculiar eloquence, 'on the Order,' delivered by brother Gally of Wheeling; after which we repaired to the Division room and dispersed. In the afternoon brother Campbell spoke, and brother Gally again at night. He is a speaker of uncommon ability, and produced a powerful sensation. The members attended in their regalia.

"Sunday, 25.—Read some before time for church in Mr. Rooker's study. Much pleased with the church; good congregation; fine singing. My voice did not hold out well in the sermon. Preached again in the afternoon to the colored congregation, in which I was greatly interested. They united in the responses, and sung remarkably well. Mr. Rooker intends making an effort to build them a church. At night Rev. Mr. Tompkins of Campbell preached a capital sermon. Had also the pleasure of meeting Rev. Mr. Bryant, who lives at Middletown, very near this place."

From this time to the end of November, with the exception of a short visit to the Huguenot Springs, and to a large temperance meeting in Charlottesville, he was busily engaged in his regular routine of duty. The best mode of giving an idea of these duties will be, not to make, as we have been doing, merely such extracts as are of peculiar interest, but to take the labors of any single week as

recorded. In this there are two advantages: First, the reader will get a connected idea of the course of labor going on. Again, as these labors, taking them week by week, did not greatly vary, he will also be able to have some general idea of their whole amount; of the heavy draft upon the time, and strength, and perseverance of the laborer. With these objects in view, we make one of these weekly extracts, unbroken.

"Saturday, August 14.—To printing office to see about the paper. Saw Mr. Sands about the press which I think I shall buy. To armory from there, calling by to see Mrs. D., who is just as she was. Heard of the death of Hobbs, and was called upon to attend his funeral at 2 P. M. Down town on business. Home for an early dinner. Not many at the funeral. Went out to the grave, about six miles off, in Chesterfield, as the brother of the deceased seemed to prefer it. Disagreeable going, but pleasant returning. Got back just in time to be at the vision at night. Had long session, and some disagreeable business, but this is rarely the case with us.

Sunday, 15.—Informed this morning that Mrs. D. was dead, which surprised me. Was sent for to make arrangements about the burial. The relations not seeming disposed to do anything, I got a soldier to see about the coffin, and another about the grave. To St. Luke's, leaving notices at the churches as I passed, and preached. Dined with Mr. Edwards, and returning to the armory visited Mr. Hays and Mrs. Parker. Small Sunday-school, but good congregation. Preached same sermon as in the morning. Mrs. D.'s funeral afterward: large number present. Late when we left the grave. Supped with Mr. Williams, and preached at St. Luke's, on history of Noah: tolerable attendance.

"Monday, 16.—Met with brother Giles this morning, from Mississippi, and sat some time in Dr. Cunningham's office. From there to the office of the Banner, and then to armory. Studied until one, and read to Mr. Edwards. Got names enough among Cadets of Temperance to send application for charter. Visited brother Brown, who is quite sick. To rolling-mill to see brother Burton. Took tea at Mr. Fisher's, and went with the ladies to a meeting of the Richmond Total Abstinence Society. Not many present. Good speech from Mr. Green.

"Tuesday, 17.—Up this morning quite early. To office at armory, where I was detained till after ten. In my study till one. Dined with Mrs. Burton, and visited near the cotton factory,—seeing Mr. O. and Mr. S., who are both quite unwell. Met a committee at four o'clock. Brother Brown is better. Got some one to set up with him in m' place. Meeting of the Board of T. A. Society: quorum not present. Found Rev. Mr. Tizzard, from Goochland, when I went home to tea. Went with him to see Mr. Woodbridge.

"Wednesday, 18.—Was called up about half-past three to marry a couple,—ceremony taking place at half-past four. Wrote letter in office before breakfast. Went to cars immediately after to see Messrs. Giles and Good, and called at uncle A.'s to see Mr. Caldwell. Attended funeral of poor woman near Mayo's bridge: very few present. To armory, but feeling badly, went home and took a nap, by which I was refreshed. Was out visiting all the afternoon. Preached at night, at Mrs. Jennings'; text: 'if the righteous scarcely be saved,' &c. Called to see Mrs. Hobbes, but found her out. At armory till late, being detained by company.

“Thursday, 19.—Delayed at office some time, waiting to correct proofs, and did not get to the armory till near twelve. Dined near the penitentiary. Did not go down to the jail till late: no one there to let me in. At St. John’s Masonic Lodge. Late before we got through.

“Friday, 20.—To office awhile after breakfast. Got to my study in armory by ten o’clock, and wrote about half a sermon. Interrupted, and had to lay it aside for tomorrow. Brother Brown no better. After dinner, rode out to the poor-house and orphan asylum. Large turn out of the paupers. Stopped at Mrs. Banks’ on my return to see her sister: better. Read and prayed with her. Attended temperance meeting at the armory, where we had several speeches. The volunteers, who are now quartered there, attended, and twenty of them signed the pledge. The meeting was very animated and encouraging.

“Saturday, 21.—To office soon this morning, through the rain. Staid some time at the armory, in the morning, among the volunteers. Went to see Mr. Tiller, and dined with him. Brother Brown rather better. Visited Mr. Hays, Mrs. Parker, and other sick persons. Mrs. Pettus better. Went to penitentiary to see Couzzens on committee business. Down town to see brother Green, and looked for brother Ferguson without success. Good meeting at Division, initiating three new members. Very harmonious, and did not adjourn till after ten.”

The reader who will attentively peruse this week’s record, and bear in mind that it is merely one of many, will, as before remarked, be enabled to see the nature and extent of Mr. Duval’s efforts in his chosen field of duty. We may condemn the imprudence which led him thus to overtak his own strength, and we may doubt the wis-

dom—even supposing the strength granted—of spreading effort and labor over so large a space, and through such a variety of modes and instrumentalities. But we cannot but see and respect the unselfish and single-hearted desire to do good, by which these efforts were dictated.

Before the period at which these extracts were penned, we meet with indications of failing health, which unfortunately were not sufficiently heeded. In fact, even during his life at the Seminary we meet with some of these indications. One of the first of these, mentioned at page 56, can now be understood as manifesting the direction from which danger was to be apprehended: During the four or five years interval between this and the autumn of 1847, his health mostly seemed good, with occasional spells for a few days of slight indisposition: many of these, however, being accompanied with cough, and predisposition to chills, these being looked upon as evidence rather of bilious than pulmonary disarrangement. Towards the close of this year, however, these symptoms greatly increased, and were regarded by his physician as evidence that his lungs were being implicated. Under the advice of this gentleman, and several friends of the medical profession, he was induced, as mentioned at page 107, to visit the South a few months for relaxation, and if possible, to remove all disease, or tendency to it, with which he was threatened. A few extracts further will bring us up to the time of his leaving home.

“Wednesday, September 1st.—Was out at poor-house at four, and preached at both houses, giving them notice that I should soon administer communion. *Many* seem glad that this opportunity will be presented, *some* I know to be worthy.

"Wednesday, 15.—Felt much better this morning. Went to New market to see Coonley, and from there to office and armory before twelve. Rented the Republican office. Read a sermon to Mr. Edwards. Called by the old brick row on my way home to dinner. Read life of Dr. Bedell: makes me feel very insignificant. Afternoon, preached at poor-house and hospital, and administered the communion to eight persons, seven white and one colored. Five of these may have been impressed under my preaching. They had not before made a profession of religion. Hope that all were prepared. An affecting scene, much feeling displayed by some, and I am satisfied that much good will result."

This was probably the first time that such a scene, in this home of the poor, had ever been exhibited. And now that he who sought out these desolate outcasts, and gladly broke to them the bread of life, both in symbol and in reality, has gone from the trials of earth to the rest of heaven, the doubtful question comes up, will ever a like scene in that place be again exhibited?

"Monday, Nov. 1st.—Had intended to stay in and rest, but was called upon unexpectedly to attend the funeral of Mrs. Morse. Under the circumstances I could not refuse; nor did I regret going when I saw so large number of persons present. I spoke to them with all the earnestness of which I was capable. If any poor soul should derive benefit, the personal injury to me from this effort will be nothing in comparison. Went over to Belle-Isle with the corpse.

"Sunday, 7.—Felt entirely too unwell to go out, but had made an appointment to preach Mr. Leonard's funeral sermon, and unwilling to disappoint the family. Good attendance. Text: 'Whom the Lord loveth he chas-

teneth,' &c. Felt chilly while there. Many children at Sunday-school. Dr. Empie officiated for me. Visited Mrs. Hope and Mrs. Bailey. Met Mr. B. drunk, and went with him home. He promised me not to go out again to-night. Much ashamed of being caught in such a condition.

"Monday, 8.—As I feared, the exertions of yesterday gave me a chill to-day. Sent for Dr. Burton, who prescribed quinine, pepper, &c. Felt well after the fever passed off, but commenced taking physic at night, to continue through the day to-morrow. It is very disheartening, but I have no doubt that this affliction is intended to make me more humble, and less dependent on myself."

We here meet with a sign of debility, in long gaps of blank space in the diary. From some of the occasional entries of this month, we may take a few more extracts.

"Sunday, 14.—Unable to go out to-day, it being rainy, and I am so weak that I could not preach under any circumstances. Read in the Bible. Had a slight chill, but did not mind it. No one could be obtained to preach for me, and so the chapel closed. Rev. Mr. Leavel dined with me. Cousin Anna read to me at night from James' Christian Charity.—All the rest of the family at church. Mr. Towns from the Division, and Mr. Chevers, to see me in the afternoon.

"Monday, 15.—Felt a little better to-day, having more appetite. Kept in the house pretty closely; indeed, have determined not to go out until well. A cough has come upon me which is getting more and more troublesome, and the prospect of my recovery this winter is becoming more and more doubtful. I cannot take quinine without injury to my cough.

“Tuesday, 16.—Had another chill to-day, and had to go once more to bed. Took some more of the pills, and felt better after awhile. Was up in the evening. Am thankful that my spirits are good, and hope and pray that He may keep me from depression. Sickness, however, is not a good time for devotion. I find myself when in pain too little dependent upon God.

“Wednesday, 17.—My kind friends come to see me very often, and their sympathy tends greatly to relieve the tedium of confinement at home. Peter Parley is one of the few writers I can now read, and I am making considerable progress in his entertaining and useful little volumes.

“Friday, 19.—Slept well, with no perspiration, and feel much better. Did not get up; enjoyed breakfast very much. Dressed about eleven. Meredith called to see me, and sat a long time. He is much encouraged in his parish. The Bishop has just been up there. Dinner agreed with me very well. Wrote in afternoon.”

From this entry to the end of the year there is but one entry. The rest is all blank, with two exceptions, in the form of single sentences. On Thursday, second of December, he left home for the South, and the entry spoken of is made on that day.

“Thursday, December 2.—Very busy preparing to get off this evening. A great many friends called, who seemed truly kind at this trying scene. Started at seven o'clock in the cars for Petersburg, brother James going over with me and brother Robert to the depot. I felt that I was in the hands of a merciful God, and could see his good purpose in thus removing me from my labors for a time, and perhaps forever.”

A couple of letters, one written from Wilmington during the journey and another from Aiken, where he stopped for the winter, will bring this year and this chapter to a close. The former of these letters seems to have been written for the columns of the Temperance paper, which he had been engaged in editing; the other to a member of his family.

“WILMINGTON, N. C., }  
Dec't 5, 1847. }

“I did not intend writing anything for publication until I reached Charleston, in which city I expected to have been ten days ago. On arriving at Weldon, however, at four o'clock on the morning after we left home, we were surprised to find that the Wilmington cars had left about half an hour before. To many it was a sad disappointment, and several of the passengers very freely vented their spleen upon the conductors of the train who had thus left them twenty-four hours in an almost wilderness. The majority, however, exhibited an uncommon degree of patience and forbearance, and with scarcely a murmur repaired to the only house of accommodation of which Weldon can boast. The landlord, with every disposition to oblige, was not prepared for such an inundation, and found himself unable to provide with room any but the ladies and a few invalids like myself. The rest were driven to the necessity of sleeping in the cars, or in a sitting posture before a truly hospitable fire. As I had rested but little since leaving Petersburg, I did not regret the delay, but enjoyed my room, which was without fire, and about six feet by ten in dimensions, as much as I could, under other circumstances, the most elegant chamber in the country.

"On Friday the rain fell incessantly during the entire day, and confined most of the passengers to the house. Among these were persons from all parts of our country, and not a few were men of intelligence. Most of those with whom I became acquainted were very communicative, and gave me some information which I can use to advantage. One whom I was particularly glad to meet was Rev. Mr. Graham, late missionary to China, whom I spied in the cars at Petersburg, and to whom I am much indebted for kindness during the travel from Richmond to this place." Mr. G. was a classmate, and by a remarkable providence, as we shall see, two years after, was with Mr. Duval in his last moments. "The proprietor of the hotel deserves credit for his efforts to make us comfortable. Though deficient in rooms, his table was abundantly supplied with even the delicacies of the season, and they were served up in a very suitable manner. I could discover, too, no bar about the establishment, and was afterwards informed by the proprietor that he was on principle opposed to selling spirits, and that none was kept in his house either openly or in his cellars. He deserves encouragement, and I have rarely seen a greater disposition to make guests agreeable than was manifested by him and his servants."

Another letter, written before this, and the one which follows, has been lost or misplaced; but the one which follows will be of interest, as explaining allusions in the diary for next year. During the interval of which we have thus no account, Mr. Duval had experienced the loss of his remaining parent, who died suddenly in Richmond a few days after his departure, and probably while the letter from Wilmington was being written. To this loss, however, the letter which follows, being written a

month later, makes no allusion. In a later communication, that of January, we find such an one of a most touching character.

"AIKEN, S. C., Dec. 20, 1847.

"MY DEAR SISTER:

"Another week has passed since I wrote, and I am still without intelligence from home. This is owing no doubt to the change I have made in all my arrangements, and the unexpected course which I believe providence has marked out for me. The place at which I now am, I had never heard of before I reached Charleston. But there I was told that it was a great resort for invalids affected with diseases of the lungs, and strongly advised by a good many persons to give it a trial; and as it is little more than half a day's ride from Charleston, I determined to try the experiment. Very doubtful when I came as to its success. I have waited thus long on purpose to be able to give you some definite information as to its effect upon me for good or evil. It is with much satisfaction that I can say, with truth, that I have improved steadily since my arrival, and I have only been here five days. The weather was unpleasant the first two days, and I could take no exercise in the open air. Keeping in the house by wood fires, I was not injured by the cold. Saturday, yesterday and to-day have resembled our best weather in May, and I have been able to exercise freely and with very decided benefit. On Saturday I took a pretty long walk, and rode on horseback for the first time. The horse (and I can obtain the same one every day) goes very easily, and the charge for using him is only 12½ cents an hour, the usual rate at which horses are hired here. I was so much benefited

by this experiment on horseback, that I intend to continue it, whenever the weather is favorable. They have also a one horse carriage belonging to the house, in which some of the ladies ride out every day. As there was a vacant seat to-day, I accompanied them, and enjoyed it very much.

"But I have said nothing of accommodations. I am staying at the house of Mrs. S., a widow lady, who has two sons, both living in the house with her: one a physician of considerable ability, and the other a merchant in the village, who also assists her about the house. The old lady is as good as she can be, and is highly esteemed by all the boarders. She seems peculiarly adapted to her station, and is always ready to furnish anything that may be called for. Her table is as good as I ever saw any where, and especially adapted to those who are unwell.—Fowls, partridges, eggs and milk, all being furnished in profusion and of the best quality. Milk I enjoy more than anything else; I drink it fresh morning and evening, having discarded tea, for which I have now no relish. She has a dessert every day, and a great variety. The company is composed of a lady and two daughters from Massachusetts, a gentleman from Connecticut, one also from New York, Mr. and Miss W., and their sister Mrs. B.—the latter of whom is very much indisposed—from Prince Edward, Va.: Mrs. H. is their sister. These, together with the Doctor and his mother, who is very agreeable, make up quite a delightful company, and I have never been at a place of the kind where I have spent the time so pleasantly.

"The railroad passes by the door, and the passengers take breakfast here every morning. I got up this morning, for the first time, before they arrived, and took break-

fast with them little after seven. I found that early rising agreed with me very well; and as my fire is made up very soon, I think I shall continue the practice.

"I must describe the climate particularly, that you may be assured of the propriety of my remaining here. It is the dryest place I ever saw. I believe that there is only one spring in the place, and the water of that is prime. There is no damp here whatever, morning or evening. It is dry, and always a little cool at night, which is very favorable to sleeping. Almost always in the middle of the day I can take exercise with impunity; indeed, the sun is frequently too warm to be agreeable, but we can avoid it by going into the woods, which are very thick around. The climate of Charleston did not suit me at all. It was exceedingly damp, and so warm that I could not sleep at night. My chills returned upon me there, and I had four before I left; I stopped them with quinine, and they have not returned since, nor do I think they will in this dry atmosphere. I begin to feel now that I am getting well, and as I am at a place where there is scarcely any chance of being imprudent, and am as comfortably fixed as I could be anywhere away from home, I think it probable that I shall remain here some time, and it may be not go south at all. Board here is twenty-five dollars a month, and horse hire low, which are important considerations. I can here be regular in everything, and have a skillful physician in the house in case of danger. Traveling about in this southern country is not what is often supposed. You can hardly find a route upon which you have not to travel at night, and if there is anything that I abominate, it is night traveling. Could one travel by day, I believe it would be best for me, and I would adopt it but for the expense. I can stay here

three months and return home, and the whole will not have cost me near two hundred dollars. I may go as far as Savannah, but my present intention is to remain here until I am entirely well. I am glad now that I did not go to Florida, as I am certain that it would have been too warm for me there. One of our boarders tried Jacksonville first, but not liking it he has come here, where he is rapidly improving. He says that there is nothing but sand to walk in, that horses were scarce, and that it was damp, being on the St. John's river. Any place on a river must have more or less dampness, but Aiken being far removed from any stream of water, and also from the sea, is the very place for me. My cough has not gone entirely, but so nearly that I have taken nothing for it in the way of candy, &c., for several days, and have not been at all disturbed at night, and as I can now exercise to my heart's content, I am pretty sure that I can keep off the chills in future.

"I wish my letters in future to be directed to this place, Aiken, South Carolina. I have written to General Cocke, in Charleston, and directed him where to leave whatever he may have for me. I expect that some letters have gone on to Savannah. Yesterday I went to church in the morning, but was afraid to venture in the evening, as the walk twice might be too much. Rev. Paul Trapier, of Charleston, preached on the occasion. They have a very neat church here, and a tolerable congregation. I will not close this, hoping to hear from you by the evening's mail.

"Half-past seven o'clock:—I have been again disappointed, and am without anything from the post-office. I have just become acquainted with Rev. Mr. Walker, who has a parish about twenty miles from here, at Edge-

field. He put up here for the night on his way to Charleston. I found him very agreeable, and his acquaintance may add to the pleasure of my stay at this place. Mr. Morton, from Virginia, also arrived this evening. It is now near eight o'clock, which has been for some time my hour for retiring, and I must close with my best regards to my friends and my love to all the family.

“Your brother,

“WILLIAM.”

## CHAPTER XI.

Life at Aiken—Letters home—Visit to Granitesville, to Charleston—Examination of Dr. Geddes—Visit to Savannah—Incident with drunken sailor on the journey—Colored infant-school—Return to Aiken—From there to Richmond—Resumption of duties—Symptoms of returning sickness—Communion at Armory—Prayers—Collection for Mrs. Burton's school—Exhaustion, and visit to the North—*Diary of voyage*—Temperance excursions—Pecuniary difficulties in the printing office—Elected General Agent of Temperance Board—Confined to bed by sickness—Reflections at close of the year.

A large portion of the year upon which we are now entering, was spent by Mr. Duval in travel and absence from home. His sojourn at Aiken continued until the month of April, diversified by an occasional visit to Charleston, and by a longer trip to Savannah. Finding his health greatly improved during this time, he started home on horseback on the 15th of April, and arrived there on the 9th of May, apparently recruited for another year's labors. These, after a short interval of relaxation at the Convention in Norfolk, were regularly resumed. It was not long, however, before it was seen that his health was far from being perfectly restored. And though his efforts were somewhat slackened as to amount, and absence from home more than once resorted to during the year as a means of relief, yet before it closed, he became so far disabled that it was necessary to give up for a time entirely. His brief sojourn at Aiken, with which the year begins, seems to have been a season of rest, which he most thankfully enjoyed. To the writer, indeed it has been refreshing to meet with such a season

as coming in the midst of the incessant labor which he has been occupied in recording. Trusting that it may prove of like grateful interest to the reader, some brief extracts from the diary at Aiken are here presented.

“Saturday, January 1st, 1848.—I begin the new year far away from kindred, though in the midst of friends; sincere, though of brief acquaintance. The place of my sojourn has many advantages: one of the greatest of which is a fine boarding-house. My landlady is exceedingly kind, and has been a mother to me in her efforts for my comfort. Her two sons are also very kind and polite, and I have everything to make me comfortable.

“AIKEN, S. C., Jan'y 3, 1847.

“MY DEAR SISTER:

“More than a week has elapsed since I last wrote, and though I have not heard from home in the meantime, yet I suppose you think that I have been silent long enough. Christmas and new year's day have both passed by, and in this place in a very quiet manner. The servants, as with us, all had their holiday, and as long as it lasted we did not receive from them as much attention as usual; but everything has got straight again, and we go on as well as ever. The weather for the last week has been very fine: two or three days were rather too warm. It turned a little cooler Saturday night, and yesterday and to-day the temperature has been truly delightful, neither too warm nor too cold. I rode out every day last week, except one, when it was cloudy, and hope I shall be able to go out every day during this. I am still improving with this exercise, and if this weather continues, will soon be well. It is decidedly the most favorable that we have had. The other invalids seem to be improving.

Indeed, the climate here is the finest I ever knew, and must benefit any one who will enjoy the balmy air of this region. I mentioned, I think, that the railroad passengers breakfasted here every morning. They arrive little after seven; and as I have been rising early for some days, I have preferred taking my breakfast with them. I feel better, I think, since I have been getting up soon. As I go to bed always by nine, I get tired of lying down, and am glad to be up as soon as my fire is made in the morning. I think it probable that I may meet with acquaintances among the passengers, though I have not done so yet. Yesterday I was afraid to go to church, notwithstanding the fine weather, there being no stove. Saturday, I ventured, the church here being opened on that day, and the weather being so warm that fire was disagreeable. I heard Mr. Cornish, the minister who resides here, who preached a very appropriate new year's sermon. I called on him several days ago, and found him a very agreeable man. His house is small, and his pay short, I expect. He expressed regret that he could not accommodate me. I have become acquainted with several families in the neighborhood, and this will make my stay here much more agreeable. Several days ago, while riding out with Dr. Swartz, we stopped at Mr. Wilkinson's, a few miles off, to get some water; but the gentleman and lady of the establishment both came out and insisted on our alighting. After sitting awhile, it appeared that dinner was nearly ready; and as the Doctor wished to remain, I of course had to yield, which afterwards I did not regret, as I found the company that dined there quite pleasant and agreeable. Mr. Wilkinson is an elderly gentleman of the old school, and his lady of the same stamp. They are Baptists, as nearly all the people

are in this region, and also thoroughgoing teetotalers. He is a man of considerable wealth, and lives in style. Indeed, there were too many things entirely on the table: first, an elegant meat dinner, then a great variety for dessert, and a third course of apples, oranges and other fruits. Most of the neighbors were present, and I became acquainted with them. The higher classes here are all advocates of temperance. A young man who is staying here, and not well pleased at the entire absence of everything that can intoxicate, remarked the other evening that he did not believe that a glass of wine could be started in Aiken, which I suppose was very near the truth. I received on Saturday a copy of the Weekly Republican, in which, however, there was little of interest. Two copies of the Banner have at length reached me, after lying some time in Charleston. I hope hereafter to receive them at this place. Mr. Fulton, I see, is a very good hand at his new employment. I have much time here for reading, and wish I had brought some books with me. Some of the boarders and Mr. Cornish, the minister here, can no doubt supply me. I wish you would send me the Recorder every week after you have read it; if you have the back numbers since 1st December, I shall be glad to have them. They will cost three cents each, which must be paid in advance, but will be worth more than twice that to me, as I do not wish to get entirely beyond the age. I wrote to brother James about sending me one of his papers, and have no doubt but that he will be able to do it. The Enquirer, I think, has more news than any but the Republican, and I get that weekly. I have not written any for several days, not having felt exactly in the humor. I shall enclose a letter to cousin Anna in this. I hope cousin Hester is making rapid pro-

gress. Tell her to present my regards to Mr. Burke, who has made so many inquiries about me. I received a very interesting letter from Alfred Williams, giving an account of the first meeting of the vestry. He seemed much encouraged at the prospect, and from the interest manifested on the part of all who were present, we may look for success. I hope the Sunday-school is flourishing, and expect to hear before long my paper is out as usual; and I can only add, give my love to all at home, and my best wishes for my friends whom you may meet with, and hoping to be remembered in your prayers,

"I remain yours,

"WILLIAM.

"Thursday, 6.—Went to Granitesville and saw a good many brethren of our Order, who welcomed me as a brother and friend. Dined at hotel. Promised to ride up again soon and visit their Division. Great good has been done here by the Order. No spirits are sold about the premises, and as a company owns the land they can keep it off.

"AIKEN, S. C., Jan. 10, 1848.

"MY DEAR SISTER:

"Another week has passed, and as usual with me on Monday morning, when I take up the pen, home comes first into my mind, and I feel it somewhat a duty, as well as a pleasure, to write to some one of the family an account of my progress. I hope that none will feel themselves slighted because I address my letters principally to you. Brother R. and brother J. are both so fond of short metre, that I am afraid that my long communications would be tedious to them, while they may be rather more acceptable to you. The past week has been one of great

importance to me. The weather has been so fine that I have been out every day, morning and evening. Besides riding, of which I have done much more than usual, we have introduced a new amusement, that of pitching quoits, which has afforded not only exercise, but entertainment. The consequence has been, that I have improved more than ever: so much so, that I gained two pounds between Monday and Saturday, less than a week, and I have become stronger in proportion. I have been highly gratified at the reception of several very interesting documents from home, among which I found one from you, enclosing a line from brother James, and the sweet little note of Cora Dimmock. I am happy to hear that you are now all well; and though you cannot help feeling dejected and sad when you reflect upon the melancholy occurrences of the past year, yet we have much to cheer us still in our happy home. It would have afforded me a melancholy pleasure to have spent Christmas with you. How different from that we spent at the cottage for the last time! Then the whole family were together: father, mother, and all five of the children. We have not all been together since. The heads of it have both passed from the earth, and we five are all still in the land of the living. When we compare our blessings with our misfortunes, the latter seem small indeed in number.

"Little Cora's note informed me that church was very regularly kept up at the armory. I approve altogether of Alfred Williams' course in obtaining ministers of other denominations when he cannot get Episcopalians. Let the gospel be preached by all means; and if our own ministers are indifferent or cannot be obtained, I hope that some one can always be found who can warn the heedless, who there assemble, to flee from the wrath

to come. I have not heard anything as to the congregations, whether they are better or not. I received also, several days ago, a communication from the Sons of Temperance that was peculiarly gratifying: a resolution was passed appointing a committee to write to me a letter of friendship and sympathy, and certainly a good deal of feeling is manifested throughout. Capt. Dimmock, Dr. Minor and James Baker are on the committee, and it must have been written by one of them; and though the compliments passed upon myself far exceed what is justly due, yet it is pleasing to find that there is some feeling in this cold, inhospitable world.

"I have heard nothing of Gen. Cocke. By coming to this place I missed him altogether; but I suppose he left the bundle either in Charleston or Savannah.

"I obtained a week or two ago a large supply of tracts from Charleston, and have already distributed some among the country people around. In one instance, while walking out last week, I gave some to a lad who was repairing a fence. When I returned the same way, he very politely asked me if I would go to the house. As it was unusual, I accepted the invitation, and found, on entering, his mother, a widow lady, and her little daughter. I ascertained that they were from the North, and came to this climate on account of their health, which had been much improved. Her name is Weatherly, and though poor and with few comforts, she seems contented and happy, and I am glad that I have made her acquaintance. Before I left she offered me a glass of the richest milk I ever tasted; indeed, it was nearly half cream—her cow being I suppose a considerable means of support. I have called once since my first visit, and as

she is pious and fond of religious conversation, I shall occasionally stop as I pass by her door.

"Yesterday I attended church both morning and evening, having dined with Mr. Cornish, who lives very near. I found the house comfortable, and instead of deriving any inconvenience from being out yesterday, I feel decidedly better to-day than I have done yet. I slept unusually well last night, having gone to bed at eight o'clock, and have coughed scarcely any to-day. The weather continues fine, and in a few moments I shall go out to ride. As long as I am doing so well I think it best to remain here, as I might be worsted by an exchange. When I get well, I can then travel in whatever direction I wish. We have no news here; our party continues just as it was, and I believe all are doing well. A militia muster came off on Saturday, which drew together more people than I have yet seen in Aiken. Two barbecues were given. I had a polite invitation, but preferred to be excused. I wish you would write oftener. It affords me so much pleasure to hear from you. Present my best regards to Mrs. Dimmock and also to Cora, with my thanks for her note, and the request that she will write again; also to all my friends that you meet with. Remember me especially to all at uncle Alexander's. My love to all at home.

"Your brother,

"WILLIAM.

"Saturday, 15.—Went down to Charleston this morning, having purchased a three months' ticket to go to and fro. Called at Mr. Dupont's, and finding him at dinner, sat down with the family. Visited post-office and stopped for the night at the Planters Hotel. Read newspapers at

reading-room, not having seen them for a long time. Wrote letter and to bed.

“Tuesday, 18.—Being rainy to-day, so that I could not go out for exercise, I took the cars for Charleston, going down to the twenty-six miles’ station, where me met the up train, and I returned in it to Aiken, reaching there a little after five. Thus I can ride one hundred and eighty-eight miles on the railroad, in a comfortable car, and enjoy the variety and conversation of passengers, instead of being confined all day to the house.

“Friday, 28.—Left Aiken in the cars for Granitesville, where I found Messrs. Presley and Ingraham with a carriage to take me to Edgefield. Had a very pleasant ride, arriving in the village about four o’clock. Some eight or ten members of the Order went from Granitesville, and all stopped at brother Jones’ to dine. I went soon after dinner to Mr. Walker’s, who insisted on my staying with him. A Bible presentation took place at night, Dr. Johnson presenting it, and Mr. Adams, a lawyer of the place, receiving it. Large audience present.

“Tuesday, Feb. 29.—Saw Dr. G. in Charleston this morning, and underwent an examination of my lungs. He pronounced them not diseased organically, but that there was some inflammation, there being more sound in the right than in the left lung. He desired me to leave Charleston as soon as possible, but to return before long and consult him again. No physic was recommended; nothing but care and plenty of horseback exercise.

“Monday, March 13.—Met with some acquaintances, and made up my mind to go with them to-morrow.—Stopped in Augusta at Dr. Ford’s, and went with him to the Odd Fellows’ Lodge. Not many out, but was intro-

duced to some very pleasant acquaintances. Closed at an early hour, but spent some time in conversation.

Tuesday, 14.—Up pretty early, and off by seven in the boat H. L. Cooke. It was heavily laden with freight, but had very few passengers. The captain was very accommodating; and Mr. Fisher and Mr. Haxall, with whom I was acquainted, being on board, the time passed quite agreeably. There were some good books on board: a large Bible from the Savannah Society, and I left a number of tracts, which were gladly taken up by the passengers. The river very winding, and the weather so cold that we were all obliged to keep close in the cabin. Wrote some at night and retired early.

"Wednesday, 15.—Very pleasant run and large accession of passengers. A poor sailor, who shipped on condition that he should work his passage, was put on shore for non-compliance. By an entreaty, however, the captain took him once more on board. He promised me to go to the sailors' home, confessing that drink was the cause of his present distress. We reached Savannah about eight o'clock, and went to the Pulaski House.

"Thursday, 16.—Called with Mr. Locke early this morning on Dr. Neufville, to whom I had a letter from Mr. Woodbridge, and met with a cordial reception. Sat some time in conversation, and then went round to see Mr. White. He not in, but came while we were there. Could not resist the kind importunity both of him and his lady to stay with them, which I found much more pleasant than being at the hotel. Like most of the public houses in cities, it is a drinking establishment on a large scale. Called at the sailors' home, and was glad to find that my friend in distress of yesterday had signed the pledge.

"Friday, 24.—Saw Miss Elliott's infant-school, containing about forty colored children. There are several of these in the neighborhood, I am told. The children who are too young to work are collected and taught orally as often as can conveniently be done.

"Saturday, 25.—Had the children collected to-day and gave them a temperance lecture. Taught them Mr. Hunt's pledge, which seemed to delight them exceedingly. Read a good deal in the Life of Simeon. What a catholic spirit! How different from the contracted, exclusive notions now so common! Did not dine till late, waiting for company. Had the colored people collected for a temperance lecture, and spoke to them for some time."

After a pleasant stay at Savannah of several days, Mr. Duval returned to Aiken. From this time on, nothing of special interest took place. About the middle of April he determined to start homewards. Purchasing a horse, he made the journey without discomfort, and arrived in Richmond nearly a month after, on the ninth of May. Here for a time his duties were resumed. But as they were very much of the same character as those of the previous years, we shall make but few extracts from this period.

"Tuesday, May 9.—Got in sight of Richmond about 2 P. M., which was a joyful one to me, after an absence of nearly six months. Rode up to the door and took them all by surprise. Aunt Jane was the first to spy me through the window, and there was rejoicing on both sides. Meeting of Bible Society and Orphan Society at night.

"Wednesday, 10.—Down to office this morning, and busy in getting things right for paper. Find that matters have not gone on prosperously in my absence. Felt

much better than I have for a year. Went down to the armory in the afternoon; the soldiers glad to see me. Mrs. C. also rode me out to the alms-house. Great joy among the poor creatures there. They are the best friends, I believe, that I have in this world.

"Thursday, 11.—Busy at office; from there to armory. Met Mr. Edwards, who was glad to meet me. Find things very much as they were when I left. Out to the poor-house in the afternoon, and preached a funeral sermon. All very serious and attentive. Glad to minister to these people again. They form a most interesting portion of my charge. I am much afraid of entering upon my regular labors too soon, and must curtail, if possible. It is hard to resist the calls that are often made, and I know not that I can. Conscience, however, must guide and direct me."

The following was written immediately after a day's labor; which, in connection with foregoing symptoms, seemed to indicate that his disease was not entirely removed:

"Monday, June 12.—Somewhat worsted by labors of yesterday. Feel doubtful as to course which I should pursue. I am very reluctant to leave the people of my charge, and still fearful as to my ability to remain during the extreme heat of the weather. It shall be with me a matter of conscience, and I should not count my life dear unto myself if in the path of duty. God often requires men to sacrifice every thing for him, and he may thus call upon me.

"Sunday, July 23.—Had communion at the armory—seven partaking. I made some remarks at the close. All staid in and were very attentive. Hope that some serious impressions were experienced. Shall continue it

monthly. Rode out to the poor-house to see Mrs. D.—very low, and not exactly in her right mind, although she recognized me. Stopped, also, at the orphan asylum. Have had persons at service lately at the armory, who have not been to church before for some six or eight years."

About this time we meet with several prayers, called forth by the peculiar circumstances in which he was placed. These give us a much better idea of the inner life of the subject of this memoir than the labors which we have already noticed. Our limits will make it necessary in these, as in the diary, to make selections.

"July 15.—Almighty and most merciful Father, I would come into thy presence this morning, acknowledging thy goodness in the improvement of my health, and feeling that by thy grace I have been enabled, to some extent, to perform my accustomed duties, and though still weak and feeble, to have the enjoyment of peace and comfort. Bless what I shall this day undertake. Grant that I may be guided by thy divine counsel, and be preserved from all error, delusion and sin. May I remember that thine all-seeing eye is about my path; and may I act with thy truth constantly before me as my guide and director. Enable me to prepare for the duties of the coming Sabbath; and may the subject of the discourse and the other exercises of that day be such as thou wilt receive and bless. Be with this household. Conduct us all through the trials of this mortal life, and finally save us in thy kingdom, for Jesus' sake. Amen!

"O Father of mercies, and God of all comfort, my only help in time of need, look down from heaven I humbly beseech thee; behold and visit me, thy sick servant. My sickness is still upon me, and wilt thou in thy

good providence arrest its progress, and restore me once more to health and usefulness. It is to thee only that I can look for aid and safety; and in great humility I would now implore thy blessing. But shouldest thou see fit to order otherwise, give me grace to endure the grievous trial. May I be defended from all care and anxiety, and have grace to place myself, and all things belonging to me, under thy gracious protection. Bless, O Lord, my brothers. Lead him who is now a stranger to thee into the paths of peace. Make us a happy and united family; and grant that we may all so live in this world, that in the world to come we may have life everlasting, through Jesus Christ our Lord. Amen!

“O gracious God, in whose hands are the issues of life and death, who hast mercifully spared me to another day, and dost permit me now to approach thee in prayer, be pleased to grant me, this day, that Divine assistance, without which I can do nothing acceptable. Thou hast in a measure improved my health, and dost permit me, although weak, to engage much in labors of love. Thou hast placed me among the poor; and to preach the gospel to the destitute thou hast committed to my hands. Bless my feeble endeavors. Grant me more health than I now enjoy, that I may labor more faithfully and diligently in thy cause. Bless the population among whom I am laboring, and give them an increasing interest in thy truth. Look down upon those who are in trouble or distress, and comfort and relieve them according to their necessities. Bless my sick friend, Mr. E.; give him patience on his sick bed, joy and peace in believing, and faith and confidence that will never forsake him in the hour of trouble. Bless my absent friend Captain D. Grant him a speedy recovery from his sickness, and a happy issue out of

every trouble thou shalt see fit to lay on him. These, and whatsoever else thou shalt see to be good for me and others, wilt thou in mercy grant, for the Redeemer's sake. Amen!

"Most merciful God, who art of purer eyes than to behold iniquity, and yet dost condescend to listen to our feeble supplications, be graciously pleased at this time to hearken to my prayer. Thou hast brought me to the light of another day. Thou hast enabled me on the day that is past to perform my accustomed duties, and to administer thy holy communion. Bless that ordinance to all the partakers thereof, and grant that it may be to them, in truth, spiritual food and nourishment. Look down in mercy upon those who, by their own choice and decision, are not meet for its reception. Endue them with such grace that they may be awakened to a proper sense of their real condition; that they may be convinced of sin, and made heirs of everlasting life. Look down in great mercy upon the sick person who is now so near her end. Give her peace and joy in believing, and grant that she may have both patience under her present suffering, and a happy issue out of all her affliction. Be with me this day, sustain me in every trial; and finally save me in thy kingdom, through Christ my Lord. Amen!

"Wednesday, Aug. 9.—Still quite unwell, but determined to get a hack and collect for the Tredegar school. Got \$20 from four persons. Applied for life-insurance. Am doubtful whether it will be granted. Rode up to Dr. Snead's office for examination. Wrote a letter also for the Cadets of Temperance, and a communication for the Southern Churchman.

"Friday, 11.—Took carriage again, and made final collection for Mrs. Burton's school, getting \$25. Mr. Wil-

liams took tea with me, and promised to do all in his power for the church during my absence. I am disabled, and cannot preach. I must leave my people in the hands of the Lord."

This last allusion, in regard to his place being supplied, has reference to a contemplated visit to the North, for medical advice and relaxation. This absence continued rather more than a month, and was of great service in enabling him to resume, upon his return, his accustomed labors. The journey was made by packet to New York—the trip taking sixteen days, owing to contrary winds—and from New York, after stay of some days, to Saratoga, by the usual modes of conveyance. The diary during the trip by packet is interesting; and as it is different in some respects from anything that has gone before, it may not be amiss to extract it.

"Saturday, August 12.—Had much business before starting, about office, &c. Saw Mr. Williams, Sergeant Hill and Mr. Evans. Bade Mrs. D. farewell, also Mrs. G. The former is very unwell, and in distressing situation from want of servants. Got to the vessel about one o'clock. R. rode down with me, giving him directions as to what must be done when I am away. Got off in about half an hour, and went slowly down the river reaching City Point by nine at night.

"Sunday, Aug. 13.—A quiet day, as far as I was concerned, and no doubt better for my health than it would have been in Richmond, but missed opportunity for religious worship, and though my Bible and prayer-book enabled me to spend the time properly, still the fact that the vessel was in motion and I on board, did not seem to me right. I should not have come if it were possible to start early in the week, but my choice was between this trip

or none. How awfully the Sabbath is desecrated by traveling in our country!

"Monday, 14.—Wind contrary, from north-east. Beat all day and reached Newport-News by night, just at mouth of James river, where we anchored. My health has improved wonderfully. Now I have a good appetite, and my cough has gone almost entirely. Our cabin is small, but comfortable; the captain and mate very accommodating, and the black steward a master of his business. We are doing as well as can be expected under present circumstances—have a lot of books along to entertain us.

"Tuesday, 15.—Beat down a straight distance; but the wind being still unfavorable, the captain returned to his same anchorage, and this evening we found ourselves precisely where we were yesterday, not having gained a single inch in twenty-four hours. All hands went ashore: some to catch crabs, some for fruit, and various purposes. I visited three families and distributed some tracts, one man very polite to me. I took a bath also in the salt water, which was very fine.

"Wednesday, 16th.—Find ourselves in same place, unable to move, and may be in this way for a week. How dependent we are upon Divine Providence! Without his blessing all the efforts of man are in vain. We should be thankful that we are in a good harbor. Spent good part of time on shore, having become acquainted with Mr. Duesberry, whom I found to be a brother in two senses. He was uncommonly polite, and supplied me with fruit on leaving, inviting me to stop whenever I could. His family an interesting one.

"Thursday, 17th.—Remained still at anchor, but did not leave the vessel, all hands being busy. Read such

books as we had: Parley's Cabinet Library and others, newspapers, &c. Very dull business this, however; hope we shall soon have a change for the better. Steamboats pass us twice every day, while we are unable to move. It is all the better for my health, I believe, as I am improving every day; appetite increasing, and the vessel's fare agreeing with me perfectly. The hours for meals suit me to a fraction, except that breakfast is too late.

"Friday, 18th.—A little breeze sprung up last night, and the whole number of vessels anchored in the roads put to sea. The wind was tolerably fair, but changed as soon as we got out, and we had to beat all day, gaining but little. The fleet looked finely. In every direction sails were to be seen; at least a hundred in full view at the same time. Weather quite pleasant over head, and sea not very high. Not yet troubled with sea-sickness.

"Saturday, 19.—Dark and cloudy to-day—very threatening. Sea rough. Vessel rolled a good deal. Very little rain. Spent most of my time on deck. My health still improving; appetite as keen as possible. Can eat with impunity the strongest food, such as would have made me sick a week ago. Saw a water-spout not very far off, and a number of mother Carey's chickens, which followed in the wake of the vessel.

"Sunday, 20th.—Another Sabbath on the water, which I hoped to have spent in New York. Found my Bible and prayer-book good companions, and spent much of the day in using them. The sailors worked as on other days, and some of them took the opportunity to mend their pantaloons, &c. I spoke to one of them, but it had no effect. His excuse was, he had no time during the week. Sea not so high during the day, but rose at night, and vessel rolled prodigiously.

"Monday, 21.—Violent pain nearly all day, which confined me to the cabin. I came very near being sea-sick, but at length found a place of safety behind the cabin, where I remained a good part of the day. The sea ran quite high, and it was difficult to keep the table from upsetting; but the noble vessel rode finely, and I felt no fear. Stood off from land, then went some distance to eastward, and tacked towards shore.

"Tuesday, 22.—Found we had lost and not gained during the last twenty-four hours; and as the sea and wind were still ahead, the captain determined to put into the Capes of the Delaware. We were soon in sight of the forest of vessels and anchored under the break-water. We came to anchor some time before dark, and lay with more than one hundred vessels in this safe and commodious harbor. The cook, who has had some trouble with his stove during the squall, is highly delighted that he can use it again.

"Wednesday, 23d.—Went ashore this morning immediately after breakfast, and was introduced to Mr. Benton, an old citizen. I afterwards met with Mr. Rodney, who is a member of the Episcopal church. Both very kind; the latter invited me to stay at his house; also to dine, which last I accepted. Saw other villagers, among them Mrs. Rodney, whom I found to be a very chatty old lady. She has been living in *Lewis* for more than fifty years, and remembers everything for that space of time. I saw also the old church, and the sexton and his wife, both of whom were glad to see me.

"Thursday, 24th.—Staid in harbor all day, being afraid to go off, as vessel might sail at any moment. Quite annoying to be in sight of land and not able to get to it. Amused myself reading, but find it hard to keep em-

ployed. A life at sea would not suit me at all. My health still continues to improve, and this makes me contented with my situation. This is the main thing with me. All others are of minor importance. Did not get off, but spent the night quietly in port.

“August 25th.—Wind still against us, but our captain determined to put to sea, and we weighed anchor about sunrise. Much pleasanter after we had started, though the sea air was colder than under the break-water. Spent most of time on deck, reading Pollock. He improves on acquaintance. Tried to read Young several times, but had to lay it down. His style is forced and unnatural. Very little religion in it. Do not like the spirit of the poem. How different from Cowper and Pollock!

“Saturday, 26.—Disturbed last night with dreams.—Slept some towards morning. Feel the need of exercise always on board vessel or steam-boat. Somewhat rainy to-day, confined most of the time to the cabin. Making very slow progress, yet gaining something. Came near being sea-sick, as the weather prevented me from being much on deck. The confined air of the cabin soon makes me giddy.

“Sunday, 27th.—Fine weather over head, but very little wind. Off Barnegat's light-house, about forty miles from the Hook. Towards evening the high-lands of New Jersey were in sight. We passed Sandy Hook before sundown, and anchored up near quarantine ground about midnight. Read some, but the expectation of reaching New York and getting once more on land occupied too much of my thoughts, which should have been confined to more important subjects. Health a cause of thankfulness.

"Monday, 28th.—When I got upon deck this morning, New York and its harbor lay before me; and after a short time we were examined by the health officer, and by aid of the steamer Hercules were soon on our way rapidly to the city. We were soon ashore, and made for the post office, but found nothing. Took dinner at an eating-house for convenience, and fared sumptuously for twenty-five cents. Tried to find D. without success. M. and myself missed each other, and looked all over the city. I put up at the Tremont temperance house, with which I am much pleased."

During the next two or three months his labors were such as have been brought before the reader in previous quotations from his daily journal. His health still continuing delicate, in fact sinking under the pressure of any continuous labor of more than a few days, he sought relaxation and exercise by going with a few friends who were members of the temperance societies to the different court-houses, militia musters, and other gatherings in the country around, for the purpose of aiding in this mode of moral reformation. These trips were usually made in the course of a day or two, and seemed in many cases to be of service. As the cool weather drew on, however, his health became more seriously affected; and before the close of the year he was again confined to his bed. It will now be our mournful task to follow him through this season of gloom and depression. We shall see, however, that while in many respects he was walking in darkness, he was not altogether without light; that He in whose service he had labored, even to fainting, did not leave him to utter despondency. We find that his "heart was fixed, trusting in the Lord;" that in his experience the

assurance was fulfilled: "Thou shalt keep him in perfect peace whose soul is stayed upon thee."

"Friday, October 20.—Mr. Norwood proposed to me a southern trip this winter. Fear that I shall not be able to remain here. Met also with Mr. Minnegerode, who wishes me to go to Williamsburg and take the place of chaplain at the hospital. Declined, as I cannot yet agree to sever my connection here. Could not agree with Mr. M. as to the terms upon which my paper could be disposed of. Offered it to Mr. V. He will let me know to-morrow."

The allusion here made to the printing office brings us to one of the most serious troubles of this depressing season: the pecuniary difficulties in which, as editor of the temperance paper, he became involved. Whether it would have been advisable, under any circumstances, and with the enjoyment of perfect health, to have given so large portion of his time from the proper work of the ministry to the duties of an editorship, and to have entangled himself with the financial and other cares incident thereto, may well be doubted. Had health, and strength, and abundance of leisure been at command, the writer believes that even then the experiment would have been a hazardous one. Perfectly unselfish himself, the subject of this Memoir measured the motives and characters of all others by his own. For effort and labor, and money, if he possessed it, he could be depended upon to the utmost limit of strength and ability. But how to husband, and make the most of resources, in any of these respects, was a very different matter, and one for which he had but little capability. Had such capability been naturally possessed, the distracting variety of his other cares and duties would have greatly interfered with its

exercise; should have deterred him, if not against the editorial, at least against the financial department of a weekly journal.

But whatever doubts might have been indulged as to his success, supposing him to have been favored in the manner above mentioned, no one will be surprised, in view of his frequent and necessary absence from home by sickness and physical debility, to find that his pecuniary affairs became entangled. The pressure of this came upon him, too, when he was already down through other causes. While it will be painful, we trust it will not be unprofitable to trace from his diary some features in this chapter of his experience. It will, at least, make manifest, if nothing more, his earnest desire to meet every engagement, and that none should suffer from his embarrassments.

"Monday, 23.—Had note discounted, which enabled me to re-pay some borrowed money: good deal worried about it.

"Thursday, November 2.—Am getting on pretty well with the office. Am compelled to hold on. Hope to get my friends to help me to make some satisfactory arrangement.

"Tuesday, 7.—Busy raising a little money. Narrow escape from protest; missed it by half an hour: Providence supplying me.

"Thursday, 9.—Mr. B. called this evening and closed a bargain, I selling him half—the profits to be divided. This, I think, will stimulate him to new exertions; and as he will manage the office, my time will be much easier than heretofore.

"Monday, 13.—Felt quite unwell, and staid in most of the day. Dr. Deane called in the evening, and I had a

long talk with him as to my future course. He advises me to go to sea, and obtain a chaplaincy if possible. Cannot yet consent to be so long absent from home. There is such a variety of opinion on this subject that I find it difficult to decide.

"Wednesday, 15.—Busy during the forenoon, trying to raise funds; very difficult business. Board of the General Assembly of Temperance met this evening, and tendered me the office of General Agent, with a salary of \$600, and traveling expenses paid. This will require me to travel, and will be the best thing I can undertake.

"Saturday, 25.—Had a good deal of trouble to-day in meeting some of my pecuniary obligations. Barely succeeded in paying note, and in returning some money that I had borrowed. Do not see how, without providential aid, I can possibly get through.

"Monday, 27.—Quite weak, and not able to go out, but compelled to attend to some business. All day running to borrow \$50, and at length succeeded just about three. Talked with Dr. Cunningham about Grahamville, South Carolina. Thinks I should stop using my voice in public.

"Tuesday, Dec'r 19.—Very much weakened by the medicine I have taken, though far better than I have been for sometime past. My cough has left me almost entirely, and I think I am in a fair way to recover. Must have patience. Hard to learn this lesson. One use of sickness is to exercise us in this virtue. Very few visitors, and this a great advantage, as quiet is necessary for me.

"Saturday, 23.—Kept in bed all day, it being rainy, and feeling not so well. Had several applications for money, which I was unable to meet. Great annoyance.

If I ever get out of debt, I will try to keep out. My embarrassments are more the cause of my sickness than anything else. Better toward evening, not being disturbed much in the after part of the day.

“Saturday, 30.—Sat up all day, but had another chill, which surprised me, as I had felt uncommonly well. This, however, is very often the case. They come when least anticipated. Wrote several letters at night, feeling perfectly well after the paroxysm was over. Nothing from D. Too anxious in mind. May I cast all my care upon the Lord. He careth for me.

“Sunday, 31.—Somewhat under the effect of medicine taken last night. Lay in bed all day, being in gentle perspiration. But one visitor, my pressman, Mr. J. A quiet day, and much time for reflection. Have much to thank Heaven for at the close of this year. My health, though bad, subjects me to but little pain, and though in debt, my creditors have given me every indulgence. Truly, I say: “Bless the Lord, O my soul, and forget not all his benefits.”

The following short sketch of the year's efforts, in his own words, will most appropriately bring this chapter to a conclusion:

“The year that has thus closed has been one of more variety than any through which I have passed. At its beginning I was far off in Carolina, and at its close I am in quiet retirement at home, in the city of Richmond. After spending some months most agreeably in South Carolina, remaining mostly at Aiken, but occasionally visiting the city of Charleston, and making one hurried trip to Savannah, I started for home on horseback April 15th, and got to Richmond the 9th of May.

"I resumed my missionary labors, but soon found that my strength was inadequate to the task, and was forced in August to leave for the North, being literally broken down. A trip by sea nearly restored me, and in five weeks I again resumed my labors. My health, however, soon gave way, and I now write in doubt whether I shall ever preach again. 'The race,' however, 'is not to the swift, nor the battle to the strong.' My Heavenly Father has me in his power. In little more than three years my ministry closes, it may be forever. I cannot regret, however, having performed a single service which God in his providence has allotted me. I lament only that I have accomplished so little. The soldier of the cross should count not even his life dear unto him. His aim should be to finish his course with joy, and his ministry in such a manner as to testify the gospel of the grace of God."

## CHAPTER XII.

Continued debility—Proposed trip to California—Resumes labor at Armory—Cholera—Extracts from Captain Dimmock and Miss Duval—Labors given up—Visit to Winchester—Views on Temperance Reformation—Extracts and prayers—Funeral of one of the soldiers of Public Guard—Pecuniary difficulties—Visit to country.

With the foregoing quotation, the daily record upon which we have been mainly dependent is brought to a close. Increased debility during the first two or three months of the year 1849, led to its discontinuance, and we find only a partial resumption in October, when he was on the point of leaving home again for Aiken. Early in the spring of this year, being advised to try the effect of a voyage by sea, he made preparation to go as chaplain with a company to California. After arriving, however, at City Point, where the ship was loading, and finding the prospect before him of an uncomfortable voyage, he was led to give it up, and devote the remainder of the spring and summer to his field of labor in Richmond. With occasional intermissions from sickness and debility, these labors were kept up till the month of September. Soon after this time he left Richmond for Winchester on a visit, and on his return, left again, and the last time, for South Carolina. With regard to the proposed voyage to California we meet no mention in his papers: there being a long gap in the diary at that time. From allusion to it in a letter some months afterwards, he evidently congratulated himself on having escaped its troubles and discomforts. We could almost wish now

that the experiment had been tried. Such a missionary, with recovered health, with California as a field of labor, would not have lived in vain.

This, it will be remembered, was the summer in which the cholera prevailed in Richmond; and the reader of what has gone before need not be told of the additional draft upon his time and strength through its prevalence. The class among whom he was laboring was especially liable to its ravages, was one also which, in a season of general distress and alarm, was most likely to be forgotten and neglected. We know from the testimony of friends, and from the character of Mr. Duval, that whatever could be done by him in the way of relief was most willingly undertaken. "Never shall I forget," says one \* who had ample opportunity of knowing the nature and extent of these labors of love for the relief of the distressed and destitute: "never shall I forget his sleepless efforts to care for and meet the wants of those suffering and dying with the cholera. In wretched health, with a deep seated cough, hectic cheek, and great prostration of strength, he nevertheless was out night and day, in all the alleys and receptacles of the poor and wretched,—to one carrying medicine, to another food, to another warm clothing, all of which he would beg—for his own means were very limited; and when death secured his victim, he would see the winding sheet, and the last receptacle of the dead prepared.

"In the performance of these duties, there was a saint-like cheerfulness, a humility of demeanor, that set the seal of goodness upon his brow, the like of which I have never before or since seen. But alas! while he would

\* Captain Dimmock.

save others from the grave, he was hastening the more rapidly to his own." "During the summer," says a member of his family, "the cholera broke out, and he was indefatigable in the discharge of his duties, attending to the sick and dying. I have known him to preach nine funeral sermons in a week, besides the two on Sunday, one of these latter being in the country, and always one, and sometimes two in town. I remember on one occasion, after attending several funerals on the same day, he was only able to reach home, and sank down perfectly helpless and exhausted, as soon as he crossed the threshold. These efforts completely broke him down; and he was compelled by the beginning of the fall to give up entirely."

At the close of the summer, as before mentioned, he was again compelled to give up, and as the event proved, never to resume his ministerial duties. Leaving home in September, a short trip was made through the valley of Virginia. This was followed by another to the South, where he died during the spring following. In the first of these trips he stopped several days in Winchester, at the house of the writer, still hopeful, through injudicious medical advice, of at least a partial recovery. It was the last time that they were permitted to meet, and many little incidents of the visit are now grateful to be remembered. He manifested the same anxious interest in every scheme of benevolence, especially in that sphere of philanthropic effort in which he himself had abundantly labored. On one occasion the question was started, in conversation, as to the propriety of spirituous liquors being used under the advice of a physician by himself, as a means of recovery. The writer had then, as now, no doubt whatever as to the per-

fect propriety of such course being pursued. But while disagreeing with the opinion of Mr. Duval, and regarding the reasons in its favor as not well founded, he could not but honor and respect the conscientiousness and self-sacrifice by which this opinion was dictated. It was in substance as follows: "I see no impropriety in the general proposition that spirituous liquors may be used as medicine. To this, however, there must be, as to every general rule, some exceptions. As, for instance, a man who knows that if he yields he falls, and who had better die a sober Christian, than to prolong a life for vice and drunkenness. So again, where one who, although like myself, in no such danger, has been known as an active friend and advocate of total abstinence, his use of it, even as medicine, may lead many to fall, and many more to scoff at all the efforts put forth." To this we need only suggest two answers, the one having reference to the matter of fact, and the other to the matter of inference. First, as a matter of fact, no danger exists of an example being drawn from a man perfectly sober and abstinent, who under medical advice only uses spirit as medicine. His example by all honest men can and will only be quoted so far as it goes, that is, to be abstinent from all intoxicating drink until compelled by sickness to its use. Such example, if followed, will be, not injurious, but of the highest benefit to society. Secondly, as to the inference, namely, that as this example may not be thus fairly quoted and followed, but rather perverted and made use of to justify drinking at all times, the answer is no less direct and conclusive: Supposing, but not granting, that such perversion will be made, it is not your sin, but that of the perverter. In things indifferent, the mere gratification of taste, or social enjoyment, it is undoubtedly our

duty to give up innocent and lawful gratifications, by which others are offended. But the preservation of health, or of a life of usefulness, is something not properly classed among things indifferent. Here, it is not only not our duty to yield, but in many cases would be wrong to yield to the prejudices of others. "Woe be to him through whom the offence cometh." This woe having reference not to the man who is the innocent occasion of offence, but to him who wickedly and dishonestly perverts this occasion to the indulgence of his own sinful gratification.

Whatever may be thought of Mr. Duval's opinion in this matter, none can misunderstand the spirit by which it was dictated. It was the same unselfish spirit which had already urged him so abundantly to do and to suffer for the benefit of the destitute, the vicious and the intemperate.

It is to be regretted that the memorials of the last eighteen months of Mr. Duval's life are so scanty. Especially is this the case in regard to that portion of the year alluded to by Captain Dimmock. Some of those remaining, however, are of deep interest: most clearly show that while thus laboring and toiling upon earth, his spirit was ripening and becoming fitted for heaven.

"Sunday, April 15, 1849.—Started out pretty soon, visiting my parishioners. I called first to see Mr. J., who has been quite ill, but is now much better. He talked on the subject of religion, and promised me to attend church this evening. Mrs. A. not at home. Dined at Mrs. Burton's, where I met Mr. and Mrs. C. From there to Oregon-hill, making several calls. Preached at armory at half-past four. Saw W. a few moments; his trust is in Christ. Had good congregation. Text: 'Not

forsaking the assembling of yourselves together.' Am more encouraged in my labors than I have ever been before. The people are glad that I did not go away. I am determined to die with them. Nothing will move me as long as such a harvest is presented.

"Tuesday, 17.—Attended funeral of W., a private of the Public Guard, who died after a long illness of cancer of the stomach. I have visited him often in his last moments, and have rarely seen more patience exhibited, or a firmer trust in Christ as the sinner's friend. The services were conducted in the armory chapel, where his comrades and the officers were assembled. I preached from 'The sting of death is sin,' &c. His remains were carried to Chesterfield, the company going to the extreme end of Manchester. The procession marched down Main street, attracting much attention, and was quite solemn and imposing. I went to the grave, about twelve miles from town.

"Friday, 20.—Occupied in my study at the armory, which I hope to be able to enjoy in future. Have been so irregular for some time that I cannot immediately get to rights. My health is somewhat improved; and by confining my labors to the armory and its vicinity, I hope to be able to fulfill, to some small extent, the duties of my ministry. The Lord has been truly gracious to me; and notwithstanding my weakness, permits me still to continue in the very place which I selected and prefer above all others. I shall endeavor to be submissive to his will, working as far as I can, remembering that there is no work in the grave whither I am hastening.

"O merciful God, who hast compassion upon all men, who hatest nothing that thou hast made, and dost forgive the sins of all those who are penitent, create in me a new

and contrite heart, and grant that this day I may enjoy the rich abundance of thy heavenly grace, and be filled with love toward all mankind. Defend me from the many dangers by which I am surrounded, and enable me to discharge the duties of my ministry with an eye single to thy glory. Let the words of my mouth and the meditation of my heart be acceptable in thy sight. May the love of Christ constrain me, so that I may preach with all boldness the word of truth, which maketh wise unto salvation. Accept these feeble petitions for the Redeemer's sake. Amen!

"Saturday, May 5.—I need some quiet and composure in study after the turmoil and confusion of the last six months. My health has greatly improved, and I now feel able, with tolerable ease, to discharge my various duties. Am much encouraged, too, in my labor. Have visited a good deal recently, and find the people all glad to see me. If my health only can hold out, I may yet be so much blessed as to see some fruit from my labors. The vestry all are anxious for me to remain, if possible, and I am altogether at the disposal of heaven.

"O God, who hast compassion upon all thy fallen children, and dost not willingly afflict or grieve any, look down with an eye of compassion upon thy servant, who feels in special need of thy Divine assistance. My health is feeble, and I am sometimes almost driven to despair, but thou hast been graciously pleased, in a great measure, to restore me, and dost permit me now to enjoy comparative comfort. For the sake of the dear souls committed to my charge, build up my physical energies, and enable me in future to consecrate myself unreservedly to thy service, giving myself wholly to the ministry of the word, not permitting any vain thoughts or worldly cares

to lead me off from my duty to thee. Make me more useful in spreading thy gospel in the world, and grant that I may so husband my strength and resources that nothing may be wasted, but that my energies may be employed in such a manner as will insure the largest amount of permanent good. Bless the efforts that are being made for the good of souls. May many be turned from idols to serve thee, the only God. Enlarge my heart and make me more ready to speak with power, that the word spoken may be effectual to the conversion of many souls. Direct me this day in all my doings with thy most gracious favor, guide me safely through every difficulty, and save me in thy kingdom, for Jesus' sake. Amen!

“Saturday, 25.—Rained all day, and I did not go out, except to see H. about a note I owed him. Discovered a loss of \$20 out of my pocket-book, being part of the amount paid me yesterday by Mr. Williams on account of the Missionary Society. This is quite bad at this time, and I feared that I should have some difficulty. I was easily relieved, however, by having the note extended for sixty days, by which time I hope Providence will smile upon me. A good portion of the day has been spent in fixing my room and reading; prepared my sermon also for to-morrow, making a skeleton, as is my usual custom now. I cannot read a sermon without great difficulty, and have abandoned it entirely, so far as the armory is concerned. The people like my present mode better, and I have no difficulty when I am prepared. The great danger is that preparation will be neglected, and sameness result in consequence.

“During the last few days I have made a visit to the country, having purchased a very fine mare from Mr.

Hill. I spent a night with brother Jones in Hanover, a day at Mr. Macon's, and a night with Dr. Atkinson, returning home improved by the trip. If there is any cure for me it is horseback exercise. I disposed of some books also, and shall continue to take a few along with me when I go into the country.

"The weather is now very cool, and will, I fear, be productive of sickness. Mrs. F., whom I have been visiting for some time, still lingers. She seems much comforted whenever I call, always desires me to pray, and enjoys the reading of the Scriptures. The son of Mrs. S., who was so ill, I found to be dead when I called yesterday, and that he was buried yesterday morning. I distributed many tracts on Oregon-hill, where the population is rapidly increasing."

## CHAPTER XIII.

Departure for South a second time—Incidents between Richmond and Lynchburg—Meets with Mr. Cross—Journey to Danville—Mr. Cross' letter—Engagement in service of Tract Society—Letter to his brother—Journal of labors—Last evening at Pine House—Light in darkness—His death and funeral.

From the last date there is a long gap until the departure for Aiken, 23d of October. Portions of this journal, which continues with a few breaks up to within a short time of his death, will prove interesting. Soon after leaving home he fell in with Mr. Cross, the agent of the Tract Society, and was urged by him to take an agency in the service of that institution. This offer, as it did not at all interfere with his intention of traveling, and at the same time paid his expenses and gave him an opportunity of being useful, was, after some deliberation, accepted. His efforts in this sphere were of course interfered with greatly by his state of health. Something, however, in the way of doing good was being performed; and this was doubtless to him a source of satisfaction.

“Tuesday, October 23.—Left Richmond for Aiken, South Carolina, in an open buggy. Took leave in the morning of all at the armory. Friends advise me to go, and my mind was made up from the conclusion that I was useless at home—a burden to myself and likely to prove a burden to others. With seven dollars and fifty cents in my pocket, I took my departure, believing it to be just as bad to be penniless at home as abroad, and trusting to that Providence which has heretofore directed me so much

better than my own calculations. Called to see Mrs. O. before leaving town. She is in great distress, and desired me to pray with her before leaving. She is a good woman; may the Lord comfort her in this her day of trouble. Reached Tuckahoe gate about sundown, and soon found myself in the agreeable company of Mrs. W. She being an invalid like myself, gave me much good counsel, and, with her husband, did all in their power to render me comfortable.

"Wednesday, 24.—Made an early start, and rode to Manakin, where I saw Mrs. Evans and her husband. They sell spirit, but are about the best friends I have. Mr. E. was particularly attentive to my horse; fed him with his own hands, and afterwards brought him down to the works. Mrs. E. made me some gruel, which was very nice, and seemed to regret the necessity which compelled me to leave home. Walking down to the works, I met Mr. Jones, who informed me that he had just lost his child, and was urgent for me to stay to preach his funeral sermon. I was in a straight, but felt obliged to say no. I have doubted since whether I did right or not. Left after dinner, having seen Messrs. Edwards, Piper, James and others, doing all that I could to encourage them in the good work. They belong to the Division of the Sons of Temperance that I had recently organized at this place. I had some difficulty in crossing the ferry, the wind being very high. Had long ride to reach Mr. Philip Cocke's before one. Overtook Rev. Mr. Fisher on the road, and with his guidance reached Mr. Hobson's long after dark. Very comfortable when safely gathered with the family around the fire. Disturbed the servant with some symptoms of night-mare.

"Thursday, 25th.—Left the pleasant family of Mr. Hobson sooner than I wished; but felt the necessity of hastening on as fast as possible. Mr. F. went with me to the road and gave me directions which would take me straight through. Dined with an old Methodist, who gave me all he had with a cheerful heart. He knew my brother B., and this was a good introduction. He had a large copy of Tillotson's Sermons, which he prized very highly. Again overtaken by night. Lost my way, and did not get to Mr. Bulkley's, where I staid all night, until a late hour. Rev. Mr. B. was away at convocation; but Mrs B. provided everything that was needful, and more, indeed, than my necessities required. •

"Friday, 26th.—Left Mr. B.'s between nine and ten o'clock, and traveled on stage road to Raine's tavern, Cumberland, where I stopped to have my horse fed. While waiting, a man named John A. Morton was trying very hard to trade off a horse with Mr. Raine. I saw that it was a fine animal, and as Mr. R. would not listen to his proposal, he made offers to me. I tried the horse and liked its gait remarkably well, and being heartily tired of my buggy, which was open and afforded no protection against the weather, we made a bargain; I giving my horse and buggy for his horse and a note of ten days, for \$25. I rode on much pleased with the change, and with the movements of my new beast, and reached a place called New Store before dark. It has yet to be seen how the bargain will turn out; but when I went over the rocky hills of Buckingham, I was truly thankful that I had no vehicle, as the probability is that it would have been broken.

"Saturday, 27.—Fared very well at my resting-place myself; but my horse did not—and I found soon after I

got upon the road that he had been badly fed, if at all, in the morning. After going some eight or ten miles, he suddenly stopped and trembled, evidently in much pain, and getting tangled in some bushes by the road-side, he fell; and I was afraid that something serious was the matter. It is very strange that I was not even scratched or bruised in any respect, only my clothes were soiled. I led him awhile, and again mounted, riding slowly until I came to the house of an old gentleman, who consented to feed him; and after this he traveled very well. Reached Appomattox C. H. between four and five o'clock. Stopped at Raine's hotel, where I was treated with more than usual attention. Hearing that the Sons of Temperance were in session, I was soon amongst them, and made the acquaintance of the greater number.

“Sunday, 28th.—Felt very unwell to-day; but the weather being fine, I attended preaching in the C. H. A Baptist minister officiated, preaching a funeral sermon. The room was full, and the audience tolerably attentive. There is no church here at all, and I think that a fine opening exists for the Episcopal church. The Baptists, Methodists and Episcopalian preach here occasionally, but not sufficiently often to do any real good. The great bulk of the people belong to no church at all, but are literally as sheep without a shepherd. Had a chill in church and high fever after dinner. A young physician, Dr. Evans, who lives here, provided me with what was necessary. I ate no supper and retired early.

“Monday, 29th.—I was much better this morning, but prevented from traveling by hard rain, which kept me in the house until evening. Went out and saw a Richmond paper announcing the death of Mr. W., the suddenness of which surprised me. I called to see him the day be-

fore I left, but he was too unwell to receive company. The day after I left home he was a corpse. Another instance of the uncertainty of human life.

“Tuesday, 30th.—Enjoyed very much my stay at Appomattox C. H., and left Raine’s tavern with regret. He was kind as he could be to me, and would not receive a copper. The wind rose so high in the day I declined going to Lynchburg, but a hack came by and I availed myself of the opportunity, Mr. R. having promised to ride up my horse. I reached L. in good time, a little before night, and went straight to Mrs. B.’s, where I met with a warm reception. Mrs. B. had her house full: not only her own children, but those of Mrs. M., who are staying with her. The change in the weather had been injurious to me, and I felt much more unwell. I retired early and did not sleep much.

“Wednesday, 31st.—Quite cold this morning, but I very imprudently ventured out, and suffered for it by a chill. I went down to see if there was any letter from home, but was disappointed. My baggage, which I had sent up by the stage, came safely to hand. Mr. K. was invited to dine with me to-day, it being the birth-day of old Mr. B.—his 76th year. There were others present. I talked entirely too much, especially with Mr. K., about Sons of Temperance. He is almost persuaded. We had a pleasant time, but I had such a fever I did not much enjoy the dinner or company. All these things are lost upon a sick man. Suffered much from cold. Lynchburg must be a bad place for invalids. I shall try to stay here until after Sunday.

“Thursday, Nov. 1st.—A young lady, an acquaintance of Mrs. B.’s, called on her this morning, and in the course of conversation remarked that Mr. Cross was in town,

and had a large supply of books at Mr. Bagby's store. I was anxious to see him, having heard so much of his labors; and as the young lady was going in the same direction, we traveled on together. I was soon introduced, and Mr. C., who was very polite, said he was going that day to Danville, and offered me a seat in his carriage. This was too good an opportunity to be lost, and I consequently determined to embrace it, and I made hasty preparations, leaving my horse to be sent on as occasion might offer. We traveled fifteen miles this afternoon, and stopped at Mr. Moore's, a temperance tavern near Campbell C. H., where I met S., from Greensboro', and others.

"Friday, 2d.—Left soon after breakfast, and having a beautiful day and tolerable roads, we made good progress. Mr. C. did not think it worth while to stop to feed, and so we traveled on without intermission until we got within about five miles of Pittsylvania C. H., when the sign-board directed us wrong, and we went several miles out of the way, losing at least five miles in all. This was perplexing, but we had to make the best of it. Mr. C. urged me very much to engage in the colporteur work, and made proposals to me which were very liberal.' I determined to deliberate about the matter, and wait until I got to Danville before I decided. We reached Pittsylvania C. H. by dark, and put up at the hotel. Court was in session, and there were many lawyers, &c. there. Distributed temperance tracts very freely in the sitting-room, where I met with some of the Sons of the Division here.

"Saturday, 3d.—Left this morning about nine, and reached Danville to dinner. I felt very much fatigued by the ride, though it had been on the whole a delightful

one. After dining I asked for a room at the hotel, where I might rest myself. Just as I was about to go in pursuit of Dr. Dame, he made his appearance, having had the kindness to bring down his buggy for me. I soon found myself under his hospitable roof, and had the pleasure of meeting Mrs. Dame. The Division met to-night, but I thought it most prudent to decline going out, and felt glad that I had the resolution to do so. Dr. D. and Mr. Hood, colporteur of the E. K. Society, soon left me, with the privilege of retiring early.

“Sunday, 4th.—Felt somewhat better to-day, and ventured out to church, the weather being fine. Dr. Dame gave way to Mr. Cross, the general agent of the Tract Society, and he interested the congregation for more than an hour with some narration of events, and also with remarks explanatory of the object of the Society. I followed him very briefly, only to show my interest in the matter, not hoping to add anything to the favorable impression that had been made. I was invited out by several to dine, but do not like to do so on Sunday, and returned to the Doctor’s, not venturing out the remainder of the day, but enjoying the pleasant and Christian society which is here found much nearer the mark than we usually meet with on the Sabbath day.

“Monday, 5th.—Weather fine. Dr. D. being occupied with his school, spent most of the day in visiting among the people—Mr. Welsh’s and Mr. Johns’, where Mr. Cross was putting up. Dinner being ready at the latter place, I was invited to remain, and did so. Mr. Cross wishes to employ me at once as a colporteur and agent to travel through the southern country and sell books, collecting money if I can at the same time. He has written on to N. York to-day, where commissions are all issued,

and can furnish me with some books now. My friends here advise it strongly, and when I take all things into consideration, I must look upon it as an arrangement designed by Providence, I hope not for my own benefit, but for the good of many souls; for I shall not be idle in my Master's vineyard, but engaged in a work I think second only to that of the ministry.

"Tuesday, 6th.—Made some arrangements to-day, procuring me a trunk, and selecting out a lot of books from a supply here in the hands of brother Scott, a collector of the Society. Engaged about this nearly all day at the hotel where the books were, and the bell ringing for dinner I determined to dine there and save myself a walk of a mile to Dr. Dame's. When I got through I went to Mr. Stokes' store, and wrote letters homé until nearly dark. Indeed it became too late before I reached home. I had not had an opportunity of writing for so long that I made the best of the chance that offered. Felt none the worse for going out last night to the temperance meeting. They had given the notice without my knowledge or consent, but I did not like to appear indifferent, especially as I had instituted the Division in this place. I said very little. Mr. Cross related a number of anecdotes.

"Wednesday, 7th.—Mr. Jno. R. Lee, of Leaksville, N. C., came in last evening. I was glad to meet with an old friend, and saw much of him as he staid with Dr. D. Visited about town. Sat sometime with Mrs. Stokes. Dined with Capt. Welsh. Rev. Mr. Locke came yesterday. He is trying to collect money for our Seminary. Felt much improved by the last few days of fine weather. Heard nothing from home. Felt restless doing nothing; think I cannot wait much longer; determined to come to

some distinct arrangement with Mr. Cross to-morrow, and shall leave as soon as I can get ready.

“Thursday, 8th.—A raw day. Had business down town, and very improperly ventured out. I stopped at Dr. Atkinson’s, and saw a relative of his, Mr. P., who is, I fear, far gone in consumption. I advised him to go to Aiken if he could, as that would prolong his life. I have seen worse cases greatly improved at that place. Dined at the hotel. The young man who attends to the house has sold \$20 worth of temperance books for me, and I like to encourage him, besides I like his dinner hour—one o’clock—and his table is very fine. Met Mr. Cross at two o’clock, and went over to Mr. Stokes’ counting-room, where we settled matters to the satisfaction of both parties: I taking his horse and carriage at \$250, and he taking my horse, note of \$25, half salary, and waiting for the balance until I return. The proposals were all his own.”

“My personal acquaintance,” says Mr. Cross, “with Rev. Mr. Duval was short. He called on me at Lynchburg, on his way out South. Having heard of his zeal and devotion in his Master’s cause, I readily employed him in the service of the Tract Society. At this time I was about leaving for Danville. He immediately agreed to go with me, and in two hours after we met we were on our way. I took him in my carriage. The first day we only went seventeen miles, as we had to exhort every one we met by the way, and to give them tracts. At the hotel he dealt faithfully with the family and a number of travelers. We prayed with them night and morning.

“We called, next day, at every house on the road, and he gave a temperance tract to every one he met. We stopped for the night at Pittsylvania C. H., and found

much intemperance there. Although he was so feeble that he could scarcely sit up, he had temperance tracts stuck on the bar-room doors and mantle, and prepared others for me to take elsewhere in the village. We roomed together. He coughed much during the night, but not a murmur escaped his lips, and in conversation he spoke of the joys of heaven as familiar with them.

"The next morning the tavern-keepers had torn down all of our tracts, but he soon re-placed them. We went to Danville that day. He was quite worn down, but immediately made some inquiry in regard to the Sons of Temperance. He learned that this was the meeting night of the Division. He introduced me to some of the members, and they appointed the next Monday night for a public meeting. A crowd assembled, and he made them a speech of half an hour, but his strength failed him before he got through. For a week we spent much of our time together. It is seldom we meet with such a Christian gem in this sin-stricken world. My opinion was, that no one could be in his company without being made better. His piety was of a simple, child-like character. I loved him as I never loved any man upon so short an acquaintance.

"He immediately passed on to South Carolina, but I had letters from him almost every week. His whole soul was enlisted in his work, and I recollect that in almost every letter he thanked God that he had been put in a place where he could work, although unable to preach regular sermons. He worked very hard. No one associated with me ever did more in the same length of time. He worked as if he had but a day to live, and he died at his post,—a good man, full of faith and of good works. He was connected with me three months and fifteen

days, and labored, I believe, till within twenty-four hours of his death."

These labors we shall continue to trace in his own language, until the journal ends, within about a month of the time of his departure.

"Friday, 9th.—Had a very distinct ague this morning while sitting by the fire, but staid as near to the heat as I could until it subsided. Had intended to leave to-day, but the blustering wind induced me for a time to give it up. The wind subsided, however, after awhile, and I went down to the tavern, and concluded to go some fifteen or twenty miles this evening, and to Greensboro' to-morrow. Dined at Mr. Williams' hotel, and had my horse hitched immediately after. Went by Dr. Dame's to bid them all farewell, and to get my baggage. Mr. Stokes was very thoughtful and kind, gave me a blanket for my feet, and Mrs. D. an elegant pair of socks. My horse had been in the stable a week, and started off rather free, but behaved better when he got upon the road. It was after two when I left, and I reached Warner's tavern just before dark. Here I rested for the night.

"Saturday, 10th.—Left this morning early, having been soon roused by the various noises around. The landlord is post-master as well as tavern-keeper. He keeps his papers and letters in the same closet with the decanters, and from the appearance of those I saw, should judge he was well patronized. It is a shame that a rum-seller should be appointed a post-master, in any case. They are generally incompetent to discharge this important duty. I stopped on the road more frequently than I should have done, and found myself much later than I expected. The road near Greensboro' was very rough and hilly. There were no houses at which I could

stop, and I had to drive a long time in the night. I arrived safely, but after much exposure, at Colonel G.'s hotel.

“Sunday, 11th.—Felt very unwell this morning, the effect of last night's exposure. Read till church time. Went to Presbyterian church and Sunday-school, which is quite flourishing. On entering the church, found the minister in the pulpit. I went up and asked permission to say a word in behalf of the Tract Society after his sermon, but he refused me positively, assigning as his reason that the Presbyterian Board were just commencing a system of colportage, and that all he could get must go to this object. There was no alternative, and I had to submit. Spent rest of the day in my room, reading James' Anxious Inquirer. I wish I knew it all by heart. It is the best work of the kind ever written, I think.

“Monday, 12th.—Walked this morning to the house of Mr. A., who is at work as colporteur of a Tract Society now in Randolph. I obtained some of his books, as many as I could spare money to buy. Tried to sell some books, but without success. Left about half-past eleven for Salem. Though feeling weak, I thought it best to push on. Soon felt better, and about two o'clock so hungry that I stopped at the first house I came to, and got a pretty good dinner—corn bread and butter, both excellent, and some nice milk; for this, and meal and water for my horse, I paid 12½ cents. Did not reach Salem till after dark, and doubt whether I should have reached it—at all had I not met with a young man, whom I took into my vehicle, and he shewed me the way. After reaching Mr. Bowers' comfortable house, had a good supper, &c., which I enjoyed.

“Tuesday, 13th.—Brother J. B. called this morning and bought quite a lot of my books. We had some conversation about Grand Division of N. Carolina. Brother B. wished me to remain longer, and I should have been pleased to do so, but thought it best to avail myself of the present fine weather. After exchanging some books with brother F., who has a large collection of the tract volumes (and this is the reason why I cannot sell many), I took dinner and left immediately for Lexington C. H.; it was only seventeen miles, and arrived there about dark. Court was in session, and a large crowd of persons there.

“Wednesday, 14th.—Felt pretty well to-day, and determined to remain till after dinner, as I could reach Salisbury easily by night. Brother Jones and another brother, a Presbyterian minister, called on me to-day; the former went around with me to every store in the place. By this means I sold a very great number of books, mostly by the dozen. I sold also a large number at the tavern, to persons coming in, and if I could have remained another day, I believe I should have sold out. But it was not desirable to dispose of all at one place. I left after dinner, much pleased on the whole with my visit, only disliking the charges at the hotel. The landlord was unwilling to buy books—took only one at ten cents. I reached Salisbury about dark, and put up at Col. R.’s, where I staid before. He and his lady received me very kindly, and as she was a Virginian, I felt quite at home with them.

“Thursday, 15th.—This was thanksgiving day, appointed by the governor of North Carolina, and I much regretted that the weather was such that I was afraid to venture out. I enjoyed the day sitting by a good fire,

and writing to my friends at home; my prosperous journey being sufficient cause for thanksgiving. Brother P. called this morning to see me, and apologized for not coming last night. He is a good man. He cannot go with Bishop Ives now. A large company partook of a thanksgiving dinner, among them Mr. S., the Methodist minister. I could not enjoy the variety of nice things. I engaged far too much in conversation for my own good, but can hardly avoid it when I get among friends so agreeable."

The following letter to one of his brothers, a clergyman in the Methodist church, was written at this time. We have thought it best to resist the temptation to strike out the allusions contained in it to difficulties of a pecuniary character. Those allusions show what was in his heart. They show not only his anxiety to meet every obligation, but that those obligations had not, in the first instance, been assumed for his own benefit or aggrandisement:

"SALISBURY, N. C., Nov. 15, 1849.

"MY DEAR BROTHER:

"I arrived here last evening, and am detained to-day by the dampness of the weather, which makes it unfit for me to travel. I have been so continually on the road that I have had but little time to write; else this letter would not have been so long delayed. My health in general has been, for me, pretty good, though I suffered, both in Lynchburg and Danville, from the spells of cold weather encountered in those places. I am now, however, feeling quite comfortable, have not much cough, scarcely ever perspire at night, and can travel without inconvenience. I saw M. sometime be-

fore I left home, and found him willing to extend the time of the note to sometime in April. I shall be glad to get you to attend to the matter for me.

"I am now very well fixed for traveling, having a close carriage and a horse that can go forty miles a day with a good load. Mr. Cross, the agent of the Tract Society for Virginia, urged upon me the importance of entering into this work. He removed every obstacle that I presented, agreed to take my horse off my hands, with what I had received in exchange for my other horse and buggy, and allowed me my own time for payment. He also furnished me with a tolerable supply of books, having written on to New York for some to be forwarded to Charleston. He agrees to pay my traveling expenses in any event, and compensation at the rate of \$200 per annum.

"This arrangement was acceptable to me, as I had but a small stock of money, and knew not exactly where to get more. I have been engaged in the work about three days, and though I have not made much effort, have sold at three places together \$20 worth of books. As I am at liberty to deduct my traveling expenses, you will see there is not much danger of my being in want, or needing funds from home. The employment is pleasant rather than otherwise. It introduces me to people that I should not otherwise see; and although a man is liable to encounter the high-churchmen of all the various denominations—I met with some very high not of our church, a few days ago—yet he again meets with others who gladly receive him as a brother in Christ. Brother J. of Lexington, who told me that he knew you well, was one of this latter class. I made his acquaintance in the Division, and the next day he bought some of my books,

and aided me in selling others, so that I have been more successful here than any place at which I have stopped. I believe that I could have almost sold out, but did not wish to do so, as I cannot get a fresh supply for sometime. I regret very much that I did not make the acquaintance of some of your people in G. I was thrown mostly among brethren of another denomination, and they were so cold that I cleared out of the place just as soon as possible, being compelled, however, to remain over Sunday.

"I write this letter for the whole family, and wish, as soon as you have read it, that you would send it to R., so that all may know how I am getting on. My progress has been more rapid than I expected, and the consequence has been that my letters from home do not overtake me. I was so unwell in Lynchburg that I readily embraced the offer of Mr. Cross to ride with him to Danville, leaving my horse to be sent on by the first opportunity. I believe that if I had not met with Mr. Cross I should not have seen the South this winter. I was too weak to ride on horseback to D., and I could not afford to go in the stage. It may be regarded as one of those proofs of the kind providence of God which have of late been extended to me so frequently. For the next six months I hope to be able, not only to take care of myself without troubling friends at home, but also to remit something for the payment of my many obligations.

"I am now about fifty miles from the South Carolina line, and one hundred and fifty from Aiken, which I think I can reach by the close of next week.

"There are so many persons to be remembered that I must omit them all, and allow sister to present my best wishes to all who inquire after my welfare. I will write

to Mr. N. as soon as possible. This is thanksgiving day, appointed by the governor of North Carolina, and service is held in all the churches. I am afraid to venture out, as they have no fire in them yet. While everything is quiet, and the rest of the family absent, I have taken the opportunity to write these few lines. I have much reason to be thankful to the goodness of God, which has prospered me thus far on my way. I desire an interest in your prayers, and trust that in answer to them I may be restored to you all, if not in good health, in such condition as may seem best to the Author of all good.

“I have pretty nearly filled my paper, and must close, remaining truly,

“Your brother,

“WILLIAM.

“Friday, 16th.—Met with Mrs. ——, who is an Episcopalian, but rather high in her notions. Her husband is an eminent physician, and as he desired it, I permitted him to examine my lungs. He saw no disease in the throat, but thought the left lung was slightly affected. I expect he is right. All who have detected disease at all, have placed it in the left lung, upper part, having made but little progress yet. I cannot agree to do what he recommends: brandy and water for dinner, and an application of something saturated with alcohol to the outer surface of the lung supposed to be diseased. Did not get started until late. Went only nine miles to the house of a Mr. H., where I put up for the night. I fared well enough, but my horse did not, as the next day's travel evidently proved.

“Monday, 19th.—Left Mr. A.'s this morning between eight and nine o'clock, and though my horse did better

than on Saturday, he made but little progress, and did not reach Charlotte until nearly 12 o'clock. I am afraid he is seriously injured. Determined at any rate to stay until to-morrow to give me an opportunity of finding out. Made a good many acquaintances in Charlotte. Put up with —, who treated me with the kindest attention. I became acquainted with him when I passed through before. Rev. Mr. P. had given me a letter to Mr. D., who introduced me to many others. I made ready sale of my books, and regretted that I had not a better assortment. A Mr. H. and several other Sons of Temperance called to see me after ten, and sat some time in my room. They were Presbyterians, and seemed surprised at the liberal views I expressed. On the whole I spent a most delightful day. Though I exerted myself walking to the Mint and other places, strange to say I felt stronger than usual. This town is one of great importance, being the northern terminus of the railroad from Columbia, and the southern end of the Central road from Raleigh. It is the best opening for a faithful minister that I have seen in all my travels. Oh, that some earnest laborer could be sent into this field, where I am told Satan holds almost undisputed sway! I thought religion was at a low ebb in Virginia, but North Carolina is in a more hopeless condition. There is more bigotry among all denominations than with us, though we have enough and some to spare.

“Tuesday, 20th.—Did not leave Charlotte until after an early dinner, having sold more books than at any place I had visited. For this I was mainly indebted to Mr. S., who sold nearly as many as I did. Mr. J., the Presbyterian minister called on me this morning. I was much pleased with the Christian spirit manifested by him. He does not go with his brethren in their present

exclusive movement. The afternoon was fine, and bidding adieu to Charlotte with regret, I started on my journey, and after encountering rough and hilly roads, I reached Mr. —— before dark. He did not wish to take me in, but I was unwilling to go on, as there was no place beyond where I could certainly be accommodated. He consented, after some hesitation. He had his house full of company, and of course did not like the intrusion of a stranger. However, as soon as I got comfortably in doors, I was very kindly treated. I retired early, and enjoyed my comfortable bed very much. This is a magnificently furnished house; few in the cities exceed it.

“Wednesday, 21.—Left Mr. —— as soon as I thought it prudent, though it was quite cold, and I suffered some in consequence. Had Catawba river to cross, and about thirty miles to travel to Chesterville. Stopped about twelve to have my horse fed. Did not ascertain the landlord's name, but was struck with the beauty of his work-horses, of which he seemed very proud. Those he puts to the plough are such as few drive to their carriages. They were so long preparing dinner, I was very near starting off without it. When it was set before me, there was a multitude of things, most of which I did not dare to eat, and which I have no doubt were prepared expressly for me. I got to Chester in good time, before dark, and put up at M'Afer's hotel. I had to wait some time to have my horse taken. This was explained to me afterwards. The landlord has married a wife, and now lives a short distance in the country, leaving the house in charge of his sister. I became acquainted with Dr. M. and several other members of the Sons of Temperance, who bought all the temperance books I had, and some others. I retired early; slept only tolerably well. The

rooms are comfortably furnished, but there is a great lack of attention on the part of the servants.

"Thursday, 22d.—Had some repairs to make to the lever of my carriage, by which I can diminish the speed going down hill. This detained me till some time after ten. I started with the best direction I could get, no one of whom I inquired seemed to know much about the route. Providentially I met with a man on the road who gave me proper directions. I traveled on until after one o'clock, when I began to feel somewhat exhausted; and coming to a large wood house, I determined to stop and see whether I could get feed for myself and horse. At first I was repulsed. The lady sent word the children had the measles. I replied I was not at all afraid of the disease, having had it. After awhile I was politely invited in. Dinner was announced in a few minutes, and an excellent one it was: good beef, corn bread and milk. The landlady would take nothing, and after thanking her for her kindness I took my departure. Her husband was away, and I ascertained it was not she who hesitated about admitting me to the house. I was soon on my way, and the road being somewhat better than it had been, I traveled pretty well in a zigzag direction, fearing every moment that I was going wrong, but finding myself right at last. I stopped before sundown at K.'s, where the old lady received me very politely, her husband being from home. She has a house full of interesting girls, for whom she employs a teacher. She was very chatty, gave me all the good advice she could, and recommended boneset bitters very highly. She gave me some, and I found it pleasant.

"Friday, 23.—Left Mrs. F.'s soon after eight o'clock. She gave me a large supply of boneset in weed. I as-

certained from her conversation that she was an Universalist, though she had bought several small books for her children. She seemed to look upon them with suspicion, fearing they were opposed to her doctrines. When I got to my carriage, I took out 'Universalism not of God,' and sent it to her by the boy. I did not wish to have any controversy with her, as I had no idea it would do any good, but this book may. I felt truly grieved to see so many intelligent females exposed to the influence of such a belief. I arrived at Ashford's Ferry, without difficulty, and crossed about twelve o'clock. I then stopped at Mr. J. G.'s, a mile and a quarter further, where I found a very accommodating landlord, who took my horse and fed him himself, no servant being at hand. They detained me until two o'clock, but this perhaps was all the better for the horse, and I lost nothing by it. Mr. G. took books to pay for dinner, which is more than many landlords will do. The road to Newberry from this place was partly good, but contains some very bad hills. I reached the village, however, soon after sunset, and was glad to rest. The man who stays about the bar (not the proprietor) is rather short and seems to know nothing; for I asked him many questions without being at all satisfied. The table fare did not suit an invalid. The milk, however, was first rate; and as there was no cold bread to be had, I ate corn bread, being very hungry. I retired early, but had some difficulty, as usual, in going to sleep.

"Saturday, 24th.—The heavy fog this morning prevented me from making an early start, as I intended, so that I did not get off until after an early dinner. I was doubtful then as to the propriety of starting, and would have determined to stay until after Sunday, except that I did not like the house at which I had unfortunately put

up. They gave me an uncomfortable room in the third story, which it was difficult for me to reach. Their sitting-room was a very open place, having doors in any quantity, which were never shut. I tried to sell some books, but did not succeed; nor did I think it probable I could sell any in the place. The charges were high, so that I determined to go. I reached Higgin's Ferry long before dark. I stopped three miles beyond at a widow Abney's, which I preferred as a stopping place to Coleman's, as I understood a drove of cattle would stop at the latter place, and their noise would be anything but agreeable. Mrs. A. had everything in nice order, and gave me a good bed and plenty of fire.

“Sunday, 25th.—As there was no preaching to-day within nine miles, I determined to spend a quiet Sabbath in the house, and let my horse rest. I had so many of the Tract Society books, I was at no loss for reading of the best sort. I came across an old family Bible, and read some to the old lady. She and her three sons were much interested in my books, and spent most of the day in reading them. I was taken with a chill about ten o'clock, and felt unwell the remainder of the day. I could not account for the chill, they come on so unexpectedly. Took some medicine at night, and requested the old lady to make me some boneset tea out of the weed Mrs. F. had given me. This I took after dinner and at night, and retired early, hoping to miss the chill in the morning. Mrs. A. was very attentive to me, and I am much indebted to her for her kindness.

“Monday, 26th.—Waked this morning by hard rain, which made it impossible for me to start to-day. I staid in bed until after my chill hour, having taken something hot to throw me into a perspiration, which continued and

superseded the chill. I then got up and felt quite well; might have left in the evening, but thought it most prudent to keep quiet until the next day. I spent most of my time in reading the Life of Harlan Page. It should be read by every clergyman, as well as layman, in the land. How useful are these little publications! They must create a thirst for knowledge. As I missed my chill to-day, I hope I have broken the-succession of them, and that they will trouble me no more.

"Tuesday, 27th.—Left the cottage of the good lady after selling her about two dollars worth of books. This was liberal in a woman of her condition, and very different from the great majority of cases occurring on the road. It is very seldom at a road-side stopping-place that I can sell enough to pay my way. I trust that my visit was profitable to this family, and that the perusal of the religious books left by me may be blessed to them. Providence, doubtless, directed me to her dwelling, and my own comfort and their benefit were both promoted thereby. The roads were so bad that I could not get to Edgefield C. H. that night. I could not be accommodated at Richardson's, so I drove on to a tavern on the road, where I met with ready accommodations and a most comfortable bed.

"Wednesday, 28th.—My landlord in this instance was talkative enough, of much information, but very rough. He overhauled all my books, and would not buy one, although his children almost cried to have some. I gave them some of the little books for children, and left some tracts for their parents. I paid a dollar for my accommodations. This was decidedly the hardest landlord I have ever seen. I judge from everything around him that he is a wealthy man. He is heaping up gold with which to

curse his children now and forever. Left about ten o'clock; got to Edgefield between two and three. Drove directly to Mr. Walker's. Found him in, and soon enjoyed a comfortable dinner. Had the pleasure of meeting with Mr. Bryant, and saw a Banner and Recorder.

"Thursday, 29th.—Had something of a chill, owing to sudden change in the weather; doubtful about starting at all, but got off between eleven and twelve o'clock. Mr. Walker rode with me about four miles. I then stopped at Pine house to water my horse and get some milk for myself. I enjoyed the rich cream furnished me, but while eating myself, neglected to have my horse fed; and as I got lost, it was night before I could find a house. In future I shall always feed in the middle of the day. This humanity requires, and it is far better, as I am then prepared for any emergency. I lost more than two hours, having gone four miles out of the way, so that instead of reaching Aiken about sundown, I found myself six miles off at dark, when I stopped at the house of Mr. Hatcher. I enjoyed the good cream they were kind enough to provide.

"November 30th.—Met with an individual at Mr. Hatcher's house who represented himself as a member of the Lutheran church. He had but one leg, having lost the other in the war of 1812, in which he served as a sailor. He was somewhat disguised with liquor, but spoke with some degree of fluency, and was evidently a man of considerable intelligence. At first he seemed wonderfully taken with me, and was continually saying good words and wishing me success. But before I left he changed his opinion; and whether offended at a temperance manual I gave him, or suspecting me to be an abolitionist because I had tracts and books to give away

and to sell, I know not. But before I left he accused me of being an impostor; said that 'I was a yankee,' and 'not a Virginian,' 'a rascal,' with an oath, and began to be very insulting. I wished him well, notwithstanding his abuse, and took my departure, selling enough books to pay my way. I started about ten for Aiken. The road was very sandy, and though only six miles I did not get there until twelve. Mrs. S. was absent, but her son and his wife were in place, and I soon met with a hearty welcome. There is no place except Richmond where I feel so perfectly at home. I succeeded in getting a comfortable room, and also had the pleasure of hearing from home, which I had not done before for more than five weeks. I heard also from the Tract Society in New York, in which they informed me that two boxes of books had been shipped, and are probably in Charleston. These I hope to get in a day or two. They wish me to labor in this neighborhood, which is the very thing I desire. Edgefield and Barnwell districts are both convenient. I can have my station here and labor in both. I can do but little, however, until my health is improved.

"Saturday, Dec. 1st.—Reached here in good time. Had I been delayed a day, I should have been overtaken by bad weather, which will I fear last for some days. It is delightful to be comfortably fixed with light-wood fires and in such nice quarters. Spent good part of the day in writing to Mr. Cross, having had no opportunity of doing so for some time. I have sold in all during the last month \$40 worth of books. My traveling expenses have been \$20, and have sent \$20 to the American Tract Society in New York. This is not very bad for a beginning. Taking into consideration that my assortment was not very good, I think I have reason to be encouraged.

Rev. Mr. Bowles, the Lutheran minister, called on me to-day. He is a pleasant man and will aid me in my work. Retired early, not feeling well.

“Sunday, 2d.—Rained nearly all day; I therefore staid nearly all day in my room. I read a good deal in Clark’s Scripture Promises, a very precious volume. Met with a Mrs. C., who arrived last night from the North. She advised me to take some syrup of tar, which I did. It acted as an emetic, which, however, I did not regret. Though weak, I felt much better afterwards. I went out to dinner, though I had no appetite whatever. Feeling tolerably well all the afternoon. Did not venture out to supper, but took a cup of tea in my room and retired early.

“Monday, Dec. 3d.—Rose this morning very early, and took breakfast with the passengers. I will try this every morning, and see if it agrees with me. I get tired of bed, and feel the need of something warm in my stomach as soon as I awake. I feel vastly better than I did yesterday, and hope soon to be myself again. The weather continues bad, which is very unfavorable to my case. Notwithstanding this disadvantage, I am evidently gaining strength. I am still drinking the boneset tea, which is a good tonic, and am smoked with fumes from the light-wood, which I believe are very beneficial. Mrs. C. is under Dr. Fitch, and is using his medicines largely. She was before friendly to homeopathy, and urges me to buy this as a remedy for chills. I am very willing to do so, having no objection to any experiment that cannot injure me. I wrote a long letter for the Banner of Temperance.

“Tuesday, 4th.—Felt much better to-day, and got up in time to breakfast with the passengers. Spent some

time in my room writing up my journal. Must try in future to put down events as they occur. I can then be much more accurate. The main points I can remember for months, but the little details are generally forgotten after the day on which they occur. Too cold for exercise, so we had another day of confinement to the house. At night Rev. Mr. Bowles called on me again. He is a very sociable man. I like him thus far exceedingly. Dr. C., son of Rev. J. C. of Philadelphia, also came in, and we had a very agreeable evening, not good for me, however, to be up until ten o'clock. Hope my chills have gone entirely, having escaped both chills and fevers to-day.

"Wednesday, 5th.—Rose early and felt well until soon after breakfast. While sitting in my room I began to feel chilly, and soon had indications of a distinct ague. It lasted but a short time, however, and about eleven o'clock I had some appetite and took some little refreshment. I then mounted my horse for the first time, and rode several miles, the air being delightful and the temperature, if anything, too warm. I was pleased to find that my horse was so well adapted to the saddle. Had a slight fever on my return, but it soon passed off. After dinner I went first to the depot to inquire whether the boxes had come from New York, and was disappointed. I can do nothing until they arrive, and I regret that I am wasting so much time. It is all for the best, affording me an opportunity to get stronger. I walked up to Steadman's store and weighed 119 pounds, a larger weight than I expected. On returning I stopped at Malone's shop. I knew him well when I was here before, and he was very glad to welcome me back, with many regrets that it was necessary. I directed him as to shoeing my

horse. They do not shoe them generally in this country, but there are so many stumps I am afraid to use mine without them. Called at Mr. Bowles'. He was not in, but saw his lady. He came in after awhile, and I sat with him until nearly dark. On returning to Mr. S.'s I met with an acquaintance whom I had seen at Barnwell C. H. in very bad health. He had spent last winter in Florida without being improved. Rev. Mr. C. made me a flying visit while I was at supper, and left in as great a hurry as he came. Much disappointed at not hearing from home, but satisfied myself with the reflection that the same kind Providence rules there that has brought me through so many dangers.

"Thursday, 6th.—Expecting a chill this morning, I took the precaution to lie in bed until the time for the ague passed. Besides taking a cup of tea very early, I breakfasted in bed, of course, making a very slender meal. I felt no chilly sensation whatever, and got up, feeling better than usual between ten and eleven o'clock. I then took a drive with Mr. M., the gentleman who expected to be my traveling companion from Richmond, but who subsequently made some other arrangement and came by the mail route. He seemed very glad to see me, and anxious for me to go to Mr. L.'s house. I found my horse a little more fiery than was agreeable, but was able to control him, and had a pleasant ride, returning about dinner time. Mr. M. dined with me, and sat awhile after dinner in my room. I had my horse hitched again, and, with four passengers, including Mr. Scott, who drove, we went down the road parallel with the railroad, the horse behaving very well until we turned round to return home. Taking fright at something we knew not what, he started off, and it was with the greatest diffi-

culty, with the use of the brake, that Mr. S. checked him. I believe for a time we all felt quite apprehensive as to the result. No damage, however, took place to horse or carriage, and we have reason to thank God for our safe deliverance. I had managed my horse by speaking to him, and never had any difficulty in making him obey me. Have felt much better all day, no symptoms of chill or fever.

“Friday, 7th.—Did not get up until late, and missed my chill thereby. Mr. M. called before I was up, and as soon as I could get my carriage, we took a ride up the Edgefield road, which is very sandy. The horse behaved very well to-day, and went at a good rate, notwithstanding the heaviness of the road. On our return we drove to Mr. L.’s, where I dined with my friend. The situation of his place is much colder than that of Mr. S.’s, though the rooms were quite comfortable. There were about twelve persons at the table. The dinner was good, but too much in the French style. After dinner had discussion with some northerners in the parlor on slavery. Called to see Rev. Mr. C.; found him quite sociable, and sat until five o’clock, when it was time I thought to return. The air to-day was excessively cool—more so than it has been any day yet. I would not have ventured out if I had known how cold it was. At night spent most of evening in Dr. Chamber’s room, in company with Mr. Bowles, the Lutheran minister. We discussed all sorts of questions, especially that of marriage, and left it just where we found it. Retired about ten, after reading some in Clarke’s Scripture Promises and devotions.

“Saturday, 8.—Did not get up till ten, and the day being damp I staid in my room till dinner. I supposed that the chills had left me, but about twelve o’clock I had

a distinct, dumb ague. This was followed by a slight fever and perspiration. I made a supply of boneset tea, which I had omitted to take, supposing, too soon, that the danger was over. I was doubtful about going out to dinner, but being tired of my room wrapped up well and ventured. Got into a dispute after dinner with Mr. M. on the pew system, he advocating and I opposing it. I fear that my propensity to contend is growing on me. 'The servant of the Lord must not strive, but must be gentle unto all men.' Was glad to see Mrs. Swartz, who returned from Charleston this evening. Betrayed into another discussion with Dr. C. in regard to patients consulting more physicians than one, especially those without diplomas. The Doctor stoutly opposed all quackery, and defended his side very well. We kept up our dispute much too long, and I hope it will be the last for a time.

"Sunday, 9.—Damp this morning, with an appearance of rain, which continued all day, with a few drops at intervals. After going through the morning service, I read Dr. Scudder's 'Redeemer's last Command.' It presents in a very striking light the duty of parents to make their children acquainted, at a very early age, with the amount of superstition to be found in heathen lands, and the cruelties often practiced in their worship and otherwise. I should like to add, also, the equally important facts relative to our own country, and the heathenism that exists in our midst, often in sight of our dwellings. I do not believe that children can be informed too soon of such things, provided the information be given in such manner as not to familiarize the mind with scenes of blood and impurity, lest it exert an influence for evil instead of good. Rev. Mr. B. called, and sat with me all the afternoon. He is a very agreeable man, of an excellent spirit,

and I am truly glad that he is a resident of Aiken. Mr. Malone, the blacksmith, and a very good man, called to see me, and staid a short time. I can make him useful in distributing tracts. Night stormy, but I ventured out to supper without apparent injury. Have escaped my chill, and had no fever to-day.

“Wednesday, 12.—After being in suspense for some time, I received two boxes of books to-day from New York. Busy in unpacking. Did not expect to sell many at Aiken, but got rid of some to the boarders.

“Thursday, 13.—Weather very unfavorable. I shall have employment, however, for a day or two in arranging my books.

“Tuesday, 18.—Left this morning in company with Rev. Mr. Bowles on trip to Lexington C. H. Got as far as Quatelbaum’s by evening. None of the white people at home, but the negroes told us we could stop and make ourselves comfortable, taking quiet possession. The owner soon came, and gave us a hospitable reception.

“Thursday, 20.—Went to Columbia, a young man going with me and driving. I soon got through with my business, but had to wait so long for my companion that we did not get off till near four, and it was night when we got to our resting-place.

“Friday, 21.—Began to be discouraged, having sold very few books. But this morning having been requested to send over my trunk to Dr. S., I sold more than \$20 worth, besides others afterwards to the students at the hotel.

“Sunday, January 6.—Spent the day reading the good books of the Society. The weather was too unfavorable

to allow me to sit in a country church, cold as they always are. Indeed, I have been deprived of the privilege of public worship almost ever since I left home, as they have no fires in the churches South.

“Wednesday, 9.—Weather unfavorable till after dinner, when it broke away. Sold in all about six dollars worth of books, and left about three, having to return to Lexington to finish my business there. Stopped at the house of a clergyman, as I was afterwards told, who seemed much engrossed with the cares and business of this world.

“Sunday, 13.—Have been reading the books of the Society. These are an inestimable library, and the porteur has them always at hand. I miss very much, however, the privileges of the sanctuary, and can speak from long deprivation of the great benefit of meeting frequently in the public congregation. Sorry to see so little religion in the family with which I stopped—no prayers at night.

“Saturday, 19th.—Could not start till after ten, and it was about twelve o'clock when I reached the Pine House. Stopped to have my horse fed; also to dine. Dinner being later than usual, and as I could not have reached Aiken till dark, I concluded to stay until Monday. My landlord here makes no charge for my accommodation: unlike the majority who, in this respect, show me no mercy. It is strange to find that many professors of religion are very exorbitant, while W., who is a worldly man, entertains me so generously. Who knows but that in remaining I may do him good?

“Sunday, 20.—Read some in the Life of Matthew Henry, which I have read once before; it will bear re-

perusing. The weather very windy, and I could not walk out but very little in the porch. Reflected for some time upon the seventh commandment, as so frequently violated in this southern country. There seems to be far more of depravity, and far less power in religion here than with us in Virginia. The cry is loud for colporteurs, missionaries and preachers of the true gospel, who will rebuke the prevalent vices of the day. Everything seems given up to Satan to rule with undivided sway. But the gospel is still preached, the hope of the world."

Here the diary ends. For a few weeks longer he labored on in this good work, until health and strength were exhausted. Late one afternoon, in Charleston, about a month from the above date, the Rev. Mr. Graham, then on a visit, was told that his old friend and classmate was in the city very ill, and not expected to recover. The information did not specify the location of the sufferer, and search, for some time, was made for him, in vain. Some trivial circumstance led him to the Planters Hotel, and it was there found that the information received was correct. He was able to recognize Mr. G., and lived for a few days longer, being attended by him till the time of his departure. The Rev. Mr. Barnwell was also with him several times during his last hours. With these brethren he was privileged to enjoy access to the throne of grace ; to place himself anew in the hands of that Lord to whose work his life had been devoted. "His mind," says Mr. B., "appeared calm, and he professed a readiness to depart and be with Christ. I doubt not he is now enjoying the blessedness of a departed saint." His end, as that of the upright, was peace. And it might have been said most gratefully, when he passed from the heavy labor of time, that he was at rest ; that he had entered upon that

unbroken and eternal Sabbath reserved for the people of God.

Some few days afterwards, his remains having been conveyed to Richmond, were interred in the cemetery near the alms-house, and in sight of two of the spots upon which so often he had preached to the poor of this world the unsearchable riches of the gospel. Seldom, perhaps, has it been the case that the remains of a simple preacher of the gospel, and one so young in years, have been followed by such a concourse to the grave; or that so many have felt that they were paying the last tribute of respect and affection to a friend and benefactor. Some in that procession had co-operated with him in his labors of love for the benefit of the afflicted and destitute; others had been induced by his example and persuasions to engage in such labors. Some could tell of friends and relations, of brothers, and husbands, and fathers, and sons, snatched by his influence and efforts from ruin; others, of themselves, as led by him from the paths of vice, and intemperance, and irreligion, to those of religion, sobriety and virtue. The good that he had done lived after him; not only in the comfort and happiness secured to his fellow-men, but in their grateful and affectionate remembrance. To use the language of another: "In the union of feeling and of action on this occasion, was exemplified the power and beauty of Christian love; its capability of making itself appreciated." The unwonted spectacle was exhibited, of armed men following, as real mourners, the remains of a minister of the gospel of peace. His own former pastor, as was most fit, and those of his own church, officiated in the funeral services. But his warmest eulogist, a few days afterwards, to his own people, was a Baptist

clergyman. And the Jewish priest, arm in arm with an Episcopal minister, followed him to the grave.

"The gospel is still preached, the hope of the world." Is preached much more effectively in the lives of its professed followers and preachers than in their sermons or professions. How fitly does this sentence end, not only the diary which we have been engaged in following, but the life of him whose labors are there recorded. Those words seem to have been written by himself during a season of depression; to have been then written as suggestive of consolation under those depressing circumstances. It was the Sabbath, that day of rest so gratefully enjoyed, when he was not able to engage in ministerial labor, so diligently improved, when these labors were possible; but he was not permitted to enjoy its services. Sick and alone, surrounded by the godless associations of a country tavern, oppressed by a knowledge of the vice with which his employment was daily making him acquainted, of his own inability, and of the little effort made to reform and purify the world, it was no wonder that these feelings of depression should have been experienced. Nor could any other consolation be appropriately offered. "Everything seems given up to Satan to rule with undivided sway. But the gospel," which *can*, and in God's own good time *will*, overcome Satan, "is still preached, the hope of the world."

And not less suggestive of consolation is this language to the church of Christ, when her ministers or faithful laymen are taken away thus early from spheres of usefulness and active benevolence. God can, and as he has promised, he will, raise up his own instruments to preach this gospel. For every one that is taken, or rather that he takes from a service of painful toil to one of blissful

rest, he raises up others. His work will go on, and his gospel will be preached. Will be thus preached, not only as the hope, and the only hope of the world, but as one which shall not disappoint; a hope which, in its fulfilment, shall far exceed the highest expectations of its most sanguine followers.

## CHAPTER XIV.

**Retrospect—Power of religion in a truly converted soul—Its practical character—Its comprehensiveness—Religious principle the proper mainspring to benevolent effort—The great lesson of the book—Its necessity at the present time, and to a certain class—Conclusion.**

Our task, so far as regards the simple record of the efforts of this devoted servant of Christ, properly ends with the close of the previous chapter. Some few reflections, however, suggested by what has gone before, may not inappropriately bring our work to a conclusion. If we are not deceived there are some traits of character, and some practical lessons there exhibited, which may be made the subject of very profitable reflection. The life of a good man is not ended at his death. He lives not only in the existence and blessedness of a better world, but in his influence upon the minds and hearts of his fellow-men; in that influence by which they are induced to follow and imitate his example. A glance at one or two of these practical lessons will close the volume.

One of the first thoughts to which attention may be called, as suggested by this Memoir, is that which has reference to its exhibition of the reality and power of the religion of the gospel; these being manifested in giving a new direction to the life of man, to all of his thoughts, affections and purposes. "If any man," says the apostle, "be in Christ, he is a new creature; old things have passed away, behold all things have become new." Let any one contrast the William Duval, as described by him-

self prior to that memorable fact of his conversion to God, with the same person whose character we read, in his aspirations and efforts and feelings subsequent to that event, and he will see as forcible a commentary upon this language of inspiration as could be demanded. We see in the first of these periods a man living for himself, and for the happiness of that social circle in whose welfare and happiness his own were concentrated. Beyond these objects his glance does not extend. His obligations to honor God are treated as if they had no existence. His duty to bless and benefit his fellow-men not only for time but for eternity, seem never to have been recognized; or if so, to have been treated with indifference. Exemplary he was, indeed, and blameless in all the social relations of life; yet, still, of the "earth, earthy," and nothing higher! But a few weeks elapse, and what a change is seen! The solemn realities of the eternal world are pressed upon his attention. He feels that heaven and hell are great realities; that he has a God to be served, a soul to be saved and purified, a Saviour who died for his redemption and exaltation. He is urged by precept to give heed to these things; to make his calling and election sure. But he is moved much more forcibly by the power of example. Many of his previous companions in sinful neglect and indifference openly range themselves on the Lord's side. Under these influences he is led to reflection and prayer, and the study of God's word; to seek for light and help in the right direction. The immediate result is best told in his own words; the full result must be looked for in his subsequent life, will be seen in the ages of endless happiness. "When," says he, "I could acknowledge the justice of God, in his treatment of me, a sinner who, a short time before, had complained of this treatment, and charged him with in-

justice, when I could give up all dependence upon my own righteousness, which bound me so fast, and trust to the merits of Christ, alone, for acceptance, I could no longer doubt that my sins were forgiven." He was thus in Christ, by the exercise of a living faith, and as a natural result was a new creature. Old things had passed away; all things had become new. He was living for a new set of purposes, and in view of motives hitherto unregarded. We may not only say that his former outward life became distasteful, as brought in contact with these new motives and purposes, but that nothing less than these could have rendered his after life endurable or possible. To those who are disposed to deny or call in question the fact of a conversion from the service of self and of Satan to that of God, who explain the strong language of the inspired apostle and that of his Master, by referring it to a change from heathenism to Christianity, we would say here is a fact which disposes of all such explanations; here are the statements of a truthful man, written not for ostentation but for his own benefit: and here are the facts of a life, showing that he was not mistaken in regarding such change as having taken place. "The tree is known by its fruit." Nature and grace, at different periods, in the life of the same man, here exhibit their fruit respectively; exhibit themselves in such manner, and so clearly, that neither their existence nor character can, for an instant, be called in question.

Again, we see in this Memoir, not only the reality and living power of religion, of the soul's conversion to God, but we are enabled, also, to see its practical character. When Saul of Tarsus was struck down in his career of wickedness, and rose—blinded, indeed, physically, and doubtless seeing imperfect as to his spiritual vision—with

the question: "Lord, what ~~wilt thou have me to do?~~" we may regard his question as indicating the first movement, in his bosom, of a spirit of Christian obedience, of that active, practical, aggressive Christianity by which he was afterwards so pre-eminently distinguished. In the subject of this Memoir we meet with the same spirit of active obedience. "When I could give up all dependence upon my own righteousness, which had bound me so fast, and trust to the merits of Christ, alone, for acceptance, I could no longer doubt that my sins were ~~forgiven~~." But he did not idly rest in this assurance. "I had scarcely passed from darkness to light when I began to reflect whether I was doing all in my power to extend my Master's kingdom." The change was practical in its essential nature, and in the results to which it looked forward. It had special regard, also, to the proper paramount object: "the advancement of the Master's kingdom." He knew that where this kingdom was not set up, his Master was dishonored; that souls were in a state of disobedience, and consequently of debasement and suffering. All that he himself possessed he had received. He had additionally been purchased by Christ to himself with the price of his own blood. To this Lord and Saviour he felt himself to belong, with all his powers and energies; and it was, therefore, most properly that he began to reflect and to ask himself, as soon as he had passed from darkness to light, whether he was doing all in his power to advance the Master's kingdom. Such a question, honestly and prayerfully asked, is always a good index of religious health and vitality. Had all who are now naming the name of Christ thus seriously asked it of themselves, there would not now be so many decayed and dying branches outwardly grafted upon him, the living vine;

there would not be such great deficiency on the part of the church in effective and aggressive action upon the ranks of sin and Satan; and there would not be so many honest, indeed and sincere, in their convictions of religious duty, but performing all these duties in a spirit of drudgery and slavish subjection. "Faith worketh by love, and perfect love casteth out all fear;" yet we are so constituted that while faith and love thus form the only possible basis of acceptable obedience, it is only in the reflex influence of obedience, proceeding from faith and love, that these actuating principles themselves are thoroughly purified and perfected.

Again, we are here reminded of that essential spirit of Christianity which, in providing for man's highest wants, does not forget those which are inferior. "Godliness is profitable not only for the life to come, but for that life which now is;" is thus profitable not only to the godly man himself, but to all within the scope of his influence. So far from these two things being incompatible, they are necessarily connected. The spirit of love which dictates intelligent effort for man's eternal good, if it really exists, will also sympathize most deeply in everything connected with his temporal welfare. The man who really loves Christ, will love those for whom Christ died; will imitate his example in seeking to do them good; to benefit them in a temporal as well as in a spiritual point of view. Such was the case with William Duval. His first great effort and desire was to benefit his fellow-men for eternity. For this he labored; to this his whole ministerial life was devoted; and to this everything else was regarded as subordinate. But while thus looking to the soul and its eternal welfare, he did not forget that the best interests of soul and body, both for time and for eternity,

were often closely bound up in man's physical comfort and welfare. The Master himself often cured the bodily diseases of those who came to him, before he vouchsafed to them the assurance that their sins were forgiven. Nor did the disciple in this instance deem himself better than his Lord. No means in his power of conducting to the present comfort of those to whom he ministered was despised or neglected. Many of these ignorant and destitute ones needed just such effort to make them feel that real interest was taken in their religious welfare. The temperance society, the charity school, the reading-room, the orphan asylum, were all employed with this final end in view; were effectual in opening the way in many cases of giving religious instruction to those who otherwise would have been inaccessible. With one class of men William Duval's religion was regarded as superstitious weakness. With another class his philanthropy was looked upon as radicalism. The man of the world, with whom he was often associated, gave him credit for no higher motives than those by which he himself was actuated; while the sincere, yet misjudging Christian, deemed his philanthropic efforts as inconsistent with the proper work to which his life had been formally consecrated. Both were wrong. The misjudging Christian erred in supposing a concern for the souls of men necessarily to conflict with effort for their present comfort; and the man of the world forgot that every such effort was a spontaneous development and outgrowth of the essential spirit of the gospel. Such efforts were never made prior to the existence of Christianity; nor have they since flourished and been crowned with success apart from its influence. What, we may ask, humanly speaking, would have been the history of this servant of

Christ, supposing him to have remained an irreligious man? Taking the indications given us prior to his conversion, during the first twenty years of his life, as material out of which the answer to this question can be constructed, what seems probable? Other men might have engaged in many of these philanthropic undertakings from motives of natural benevolence. But apart from religious impulse, does it seem likely that he would have done so? Even supposing this question to be answered in the affirmative, we may still ask, would either he or they have done as much, and wrought as untiringly, irrespective of a spirit of Christian benevolence? Could they, under this supposition, have looked as far, or acted under the influence of motives equally pure and elevating? We have no hesitation in answering all these questions in the negative. Christianity is the highest style of man, whatever may be the station in life in which that man is acting. This remark is no less applicable to the philanthropist than to any other class. He whose philanthropy is not heightened and purified by Christian principle, will only do his work by halves, if, in fact, he do not blunder and commit mischief in its performance. If we were called upon to specify the peculiar trait which seems to have endeared Mr. Duval to those among whom he was laboring; which now makes his memory precious to those who knew him well; which may be read on almost every page of his diary; it would be to that which is pre-eminently the spirit of his Master: simplicity of purpose in doing good. Selfishness seems to have died within him, or rather to have been driven out by the impulsive power of Christian love. "Behold," said the present Senior Bishop of Virginia, on a certain occasion, when seeing him approaching: "be-

hold an Israelite indeed, in whom is no guile." It was felt by the friend who heard this remark that it was high praise; and from one who in praise was not accustomed to speak lightly, or to make use of the language of empty courtesy: yet to those who were associated with him this commendation will be felt to have been most singularly appropriate. His distinguishing trait was that which was thus pointed out by the Bishop. He was without guile, was unselfish, never seemed to think of himself, of his own ease or comfort, when the honor of his Master or the welfare and happiness of his fellow-men were concerned. "The best man I ever knew, the purest spirit that I have ever seen manifested in the flesh, was that of William Duval," is the accordant language not of a brother clergyman, but of a man of the world; one who saw him almost daily in his ministrations; who actively co-operated with him in his benevolent efforts, and who had full opportunity both of knowing his plans and the earnest and unselfish spirit in which these plans originated. Impressions such as these could not have been made upon men of such opposite tastes and pursuits, had there been no substantial reality upon which their existence depended. Nor could anything less than Christian principle, love to Christ and to the souls for which Christ died, have constituted this reality.

Last of all, we would say, that this whole Memoir, and the example which it reveals, suggests a most important question to every member of the church of Christ in connection with a certain sphere of duty, particularly to those who are still in the prime or morning of life. Dear reader, we ask your special attention to what follows. We would have you earnestly pray with us, before you read these words of him who has gone, that they may

not have been written and quoted in vain ; that they may not be as water spilt upon the ground which no man can gather up ; that if they bring no new lesson of duty to your heart, they may at least do so to the hearts of others. "I had scarcely passed from darkness to light when I began to reflect whether I was doing all in my power to advance my Master's kingdom. The more I thought, the more I became convinced that it was incumbent on me to seek a more extended field of usefulness. I felt it to be my duty at some future day to devote myself to the ministry." Have you, young Christian reader, ever been led into such a train of reflection ? Have you in such reflections turned to that sphere of duty and of usefulness in which the aspirations of this young disciple found such ample scope for gratification ? If you have not, there is no time for delay either in asking yourself such questions or in coming to your conclusions. It may not be the duty of every Christian to engage in the work of the ministry ; but it most certainly is the duty of every such Christian to make this question one of distinct, serious and prayerful consideration ; and not to dismiss it upon slight, insufficient, or doubtful reasons. He that doubteth here, and then dismisses the subject, giving to a spirit of indolence or of worldliness the benefit of all his doubts, runs as great risk of being damned as in regard to any other misjudged question of conscience. That conscience cannot be trifled with at less expense than that of great injury to the Christian character. Especially is this the case when the issue presented may be that of labor, and self-denial, and voluntary poverty on the one hand, of earthly ease, honor, or accumulation of riches on the other. Even where the Christian character is not destroyed by a wrong decision in this matter, it may be

crippled: the efficiency of the individual and his happiness arising therefrom being greatly diminished. He who has been endowed with the ten talents of influence or of capability, must not rest satisfied in making a return of the interest of two, or of only one. Making such calculation, he cannot reasonably anticipate a full measure either of present or future happiness in the service of God.

These reflections, at all times important, are peculiarly so at the present. "The harvest truly is plenteous." Never before, in the history of the church, has such an extensive field opened itself to Christian effort. Africa, and India, and China, the aborigines of this continent, and the isles of the sea, are asking for the first beams of the Sun of Righteousness, while the thousands and millions of baptized heathen in Christian countries are perishing in ignorance of what is sometimes preached in stone's throw of their habitations. Even while this is being written, we are told of two heathen temples erected on the shores of the Pacific in a nominally Christian country, upon the very soil of our own Christian republic. In all directions, both at home and abroad, laborers are wanted. But these "laborers are few;" few as compared with the work to be done, in proportion not only to that great field, "the world," but to that part of it open to Christian effort, and positively asking for it; few in proportion to those engaged in earthly undertakings; few in proportion to the available material in the children of Christian families; few as compared with the available material found among the young professing members of the Christian church. All other callings are full and overstocked. The calls of trade, of commerce, of agri-

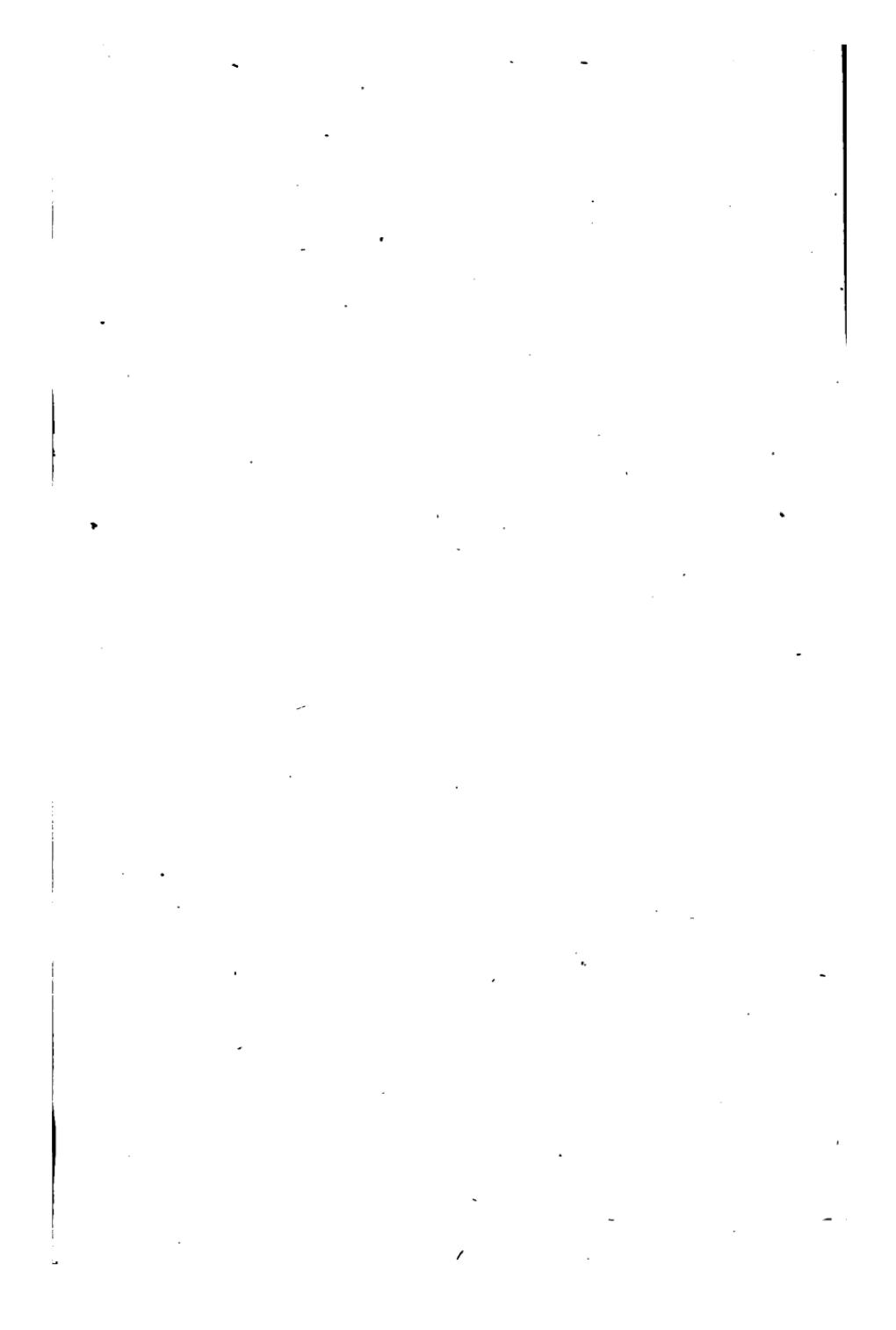
culture, of science and of politics, are promptly honored. Hundreds of young men are wasting their best days in waiting for practice in the medical and legal professions. Many of these are professed followers of Christ; while from every corner of heathendom, and from every portion of the church at home, there come urgent and pressing demands for faithful preachers of the word of God. Is it not, therefore, incumbent upon those who have received the grace of God to the extent of being led to an open profession of allegiance; is it not incumbent upon these to go further, and ask the natural question, "whether they are doing all in their power to extend their Master's kingdom?" and in asking this, to ask still further, if they are not called, as well by his providence and gifts, as by the necessities of a famishing world and a needy church, to serve him in the work of the ministry? To use the last recorded words of the subject of this Memoir: "The gospel is still preached, the hope of the world." But there are many who ought to be preaching this gospel who in reality are occupied and engrossed with other matters. There are many who ought to be pondering the question of personal fitness for this work, and the providential indications calling them to it, who in reality have never given the subject a moment's consideration.

To these the example which we have been engaged in delineating commends itself for prayerful reflection.— You are surrounded by ungodly acquaintances and friends, of your own age, who are striving, with all their energies, for the perishing objects of this world: some to the farm, some to the profession, some to the household, some to the merchandize. All of them seeking through these

various avenues the attainment of wealth, importance or distinction among their fellow-creatures; seeking happiness for themselves, whether this be sought directly and personally, or whether it come by reflex influence through the circle or family in which their affections are centred. None of these efforts and aspirations look beyond the grave; and worldly prudence, that most respectable of all the names of selfishness, is the controlling principle of action. Now are there not enough of the children of this world thus employed? May you not, as a child of God, leave to them that are "of the earth, earthy," those things which, at the best, are but "earthy," and devote your powers and faculties to some higher purpose? Is it not at least your duty to give this question of your call to the work of the ministry a serious and thorough examination? The fact to be ascertained is not as to what is the calling of *all*, but what is *your* calling? Let this be satisfactorily ascertained; and whatever that calling may prove, God will be glorified in it. But take heed that there be no mistake; that no constructive providences vitiate your decision. The gifts of God and the wants of his creatures are the given conditions of the problem. Your duty, conscientiously ascertained and performed, is the required solution.

Should this great question, suggested by the Memoir of this youthful disciple be seriously reflected upon by those in the church of Christ of his own age, our labor in preparing it will not have been wasted; he whose career was so soon cut short, will not have lived to little purpose. Apart from, and additionally to, the toils and teachings of his life among those whom he ministered in person, he will, although dead, be still speaking to others. By his

example of devotedness to the Master's work, and of unselfish effort and action for the benefit of the ignorant and destitute, will be saying to others, and we trust in more than one case, effectually, "Go thou and do likewise."





## SERMONS.

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The following Sermons, taken at random, will serve as specimens of Mr. Duval's style of preaching. They are all characteristic of his cast of mind:—plain, earnest, practical. Especially is this remark applicable to the one on the law of Christian forbearance.



## THE WAY OF SALVATION.

*“What must I do to be saved?”—Acts xvi: 30.*

This was the great question which the jailor at Philippi, alarmed by the earthquake which shook the foundations and opened the doors of the prison, addressed to Paul and Silas, who were in confinement under his charge. These eminent servants of God, it appears, had been arrested by the masters of a certain damsel, to whom she had brought much gain by soothsaying, or pretending to foretell future events, because the apostles, in casting the evil spirit out of this damsel, had deprived her of that by which she had been a source of so much profit. “They,” at once “brought them to the magistrates, saying: These men, being Jews, do exceedingly trouble our city, and teach customs which are not lawful for us to receive, neither to observe, being Romans. And the multitude rose up together against them, and the magistrates rent off their clothes and commanded to beat them. And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely. And he,” in obedience to this cruel command, “thrust them into the inner prison, and made their feet fast in the stocks.”

But this sad misfortune did not depress these holy men with sorrow and gloom. “At midnight they prayed and sang praises to God, and the prisoners heard them.”

More closely confined, perhaps, and more cruelly treated than any within the prison walls, still they alone could feel that they were really free. While their bodies were in pain, and so closely fastened that they could scarcely move, their spirits were at liberty, and they could rejoice even in the midst of their tribulation. "They prayed and sang praises unto God, at midnight, and the prisoners heard them."

But while they were thus praying, and singing praises to God, he to whom their petitions were addressed, interposed for their relief. "Suddenly there was a great earthquake, so that the foundations of the prison were shaken, and immediately all the doors were opened, and every one's bands were loosed. And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice, saying, do thyself no harm, for we are all here. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved? And they said, believe on the Lord Jesus Christ, and thou shalt be saved and thy house. And they spake unto him, and to all that were in his house, the word of the Lord. And he took them the same hour of the night, and washed their stripes, and was baptized, he and all his straightway."

The history of this man, and of the change which was wrought in him by the Holy Ghost, is full of instruction, not only as to the means which God employs to bring us to repentance, but of the difference between that repentance which is true and that which is false, as also of the manner in which it becomes acceptable.

We see first, the power of God in bringing a sinner to repentance. He who a short time before was entirely ignorant of true religion, who was probably a miserable heathen, was made to feel his own sinfulness, and the great danger of his situation; was led to give up all trust in himself, and to submit entirely to the teaching of those whom he knew—although his prisoners—to be under the protection of heaven. His conscience was powerfully affected, his alarm was visible in his conduct, and in fear and trembling he asks the question: "Sirs, what must I do to be saved?"

We are thus led to notice some of the means which God employs for bringing men to repentance. One of the first steps in such repentance, when genuine, is a conviction of sin. The person mentioned in the text was so convinced, and consequently of the danger to which he was exposed on account of his violations of the Divine law. We in like manner, before we shall be disposed to take a single step in the way which leads to eternal life, must be convinced that we have sinned, and thereby incurred the displeasure of the Almighty.

How such conviction is produced is not a matter of absolute importance. The jailor was alarmed by a miraculous exhibition of Almighty power, and was thus brought to reflection. All that is necessary in our case, or any others, to produce such conviction of personal sinfulness, is a like reflection, and honest self-examination; that we turn our eyes within upon our own deceitful hearts. Whatever, then, may arrest us, in our hurry through life, and compel us to reflect, is well calculated to produce within us a conviction that we are guilty in the sight of God, and that we deserve nothing but condemnation at his hands. Miraculous agencies, for this

purpose, are not now to be anticipated, as in the case of the Philippian jailor, yet God in his providence still uses a variety of means to bring us to ourselves.

It is often for this reason that he visits us with bodily pain, with affliction, with loss of friends and relations, with loss of property. These are all mercifully designed to lead us to consider the end of our journey; to convince us that we are traveling in a wilderness of woe. They, also, serve to bring forcibly to our minds the cause of all these sufferings, our disobedience to God's most holy law, of which these sufferings on our part are a justly deserved punishment.

But though we are often thus brought, by trouble and sorrow, to reflection, and moreover, convinced of our lost and ruined condition, yet how frequently, even then, do we come far short of eternal salvation. How often do the cares of this world, and the deceitfulness of riches, and the lusts of other things, prevent us from obeying the voice within which calls upon us to seek an inheritance above! How often do our affections, cleaving to this earth, persuade us to delay the business of repentance, deluding us with the idea that there will be time enough afforded for it before we die!

But while sorrow and trouble in many cases lead only to conviction, yet in many others it is a most important means to bring about true repentance, and the salvation of the soul. That it so often fails to produce this effect by no means disproves the gracious design of the Almighty. It shows the hardness of our hearts; shows that we are able to resist, and to neglect our own convictions.

Another means which God employs to convince us of sin is his written word.

In that best gift which has been made to man, we see ourselves as in a glass, every thought, every inward feeling, every hidden desire being reflected with wonderful clearness and accuracy. If we will only permit ourselves to look into this precious volume, we cannot fail to discover how faithfully it describes the working of our corrupt natures. When we see God revealed to us in all the holiness and purity of his character, as a being who cannot look upon sin but with abhorrence; and when in contrast we see our own disposition so truly represented, as earthly, sensual, opposed to God and godliness; our consciences must tell us that this testimony of God is true, and the charge is altogether just which is made against us. When this word is faithfully proclaimed it is always attended with such results. None but those who are perfectly hardened can listen to the truth when delivered from the pulpit, without feeling within some uneasiness of mind. Conscience, unless completely seared, cannot withhold its assent to the testimony of God, which he gives us in his word.

But conscience and reason may both be convinced, and still no good may result to the soul. It is not only possible, but a matter of frequent occurrence, that men are alarmed, greatly alarmed, at their condition, and still take no step towards escape from the danger which threatens them. The young ruler went away sorrowful, and even the rapacious and cruel Felix trembled: but that is the last we hear of either.

In like manner you, my impenitent hearers, have, perhaps, at some period of your lives been troubled in mind upon this subject. I doubt whether there is one in this assembly who has never felt inward uneasiness when the

awful realities of a judgment to come have been solemnly proclaimed. On the contrary, I believe that the Spirit of God, accompanying the truth of God, has often reached your consciences; and that these warnings have been sent again and again, though even to this day you have continued to neglect them. Let me entreat you to beware how you slight these invitations of God. He is long-suffering. But there is a point beyond which his forbearance does not extend. And in trifling with the Almighty he may be led to desert you forever.

Again, we see from this account the difference between true and false repentance. The instance of the young ruler, just mentioned, who asked of our Saviour what he must do that he might inherit eternal life, and also that of Felix, who was made to tremble upon his throne, resemble in some respects the one now before us. Both of these men were convinced of their danger, and felt that it was important to pay some attention to their eternal interests. They were not only persuaded in their minds, but their consciences were touched, and they were no doubt really concerned about the salvation of their souls. But the young ruler had great possessions, upon which his heart was mainly fixed. Though anxious to secure treasure in heaven, he was unwilling, in securing it, to give up his treasure on earth. He went away sorrowful, because our Saviour required more than he was then disposed to give—his whole heart, his undivided affections. Felix was too much occupied in schemes of worldly ambition, in seeking the gratification of his wicked lusts, to devote any care or time to his immortal soul. He felt, for a moment, the importance of religion. But he had not enjoyed this world enough, and preferred to delay consideration of this subject to some future period,—a

period which in all probability, and so far as we know, he never saw.

How different from the conduct of these was that of the jailor, mentioned in the text! He did not once think that this important matter could be delayed. He was not willing to quiet the convictions of conscience by putting this matter off till a more convenient season. He did not trust in his own strength or reason to open before him the way of salvation. Giving up entirely all hope of deliverance by any power within his reach, he depends for information, as to this important subject, altogether upon those whom he believed to be especially the servants of God. With humble reliance upon their direction and aid, he asks the question: "Sirs, what must I do to be saved?" Whatever may have been the difference between his convictions and those of Felix and the young ruler, this, at least, is certain, that his conduct was wiser, as well as more successful. The hold which the world had upon him was broken; and sensibly impressed with the reality of eternal things, he seems to have thought of nothing but a way of escape. The others were willing to accept of salvation on their own terms. This man was glad to embrace any that might be offered him. And the result made manifest the fact of his success, as of their failure.

This submission of the understanding to the instruction of God, whether by a special messenger, by his providence, or by his written word, may be considered as the most eventful fact in the history of every sinner reclaimed by grace. It is in fact the turning point in the conversion of every soul that is brought to God. If self-righteousness be dethroned, if pride be conquered, if all confidence in self be removed, and if besides there be infused into the mind an earnest desire to obtain that wis-

dom which is from above, there can be little doubt as to the final result. We are expressly told by an inspired apostle, "that if any man lack wisdom let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him." Only let him ask in faith, and the promise is positive that he shall receive. If we hunger and thirst after righteousness, our Saviour promises us that we shall be filled. God is not willing that any should perish, but desires the salvation of all his creatures. Unless this desire for true wisdom be felt within us, unless we feel that we are lost, and that we need a deliverer, we shall never seek them; shall never put up a single petition, or receive help at His hand. "The whole need not a physician, but they that are sick." We must be made sensible of our sin and danger, or we shall never repent and flee from them; shall remain as we are, until it is too late to correct the fatal and sinful mistake of choosing this world for our portion, to the neglect and ruin of our immortal souls.

Let us, however, avoiding this fatal error, be instructed by the history of this man, whose repentance was accepted. May we be thus deeply convinced of sin. May we thus discover that all is lost, and be led in sincerity to inquire: "What must I do to be saved?"

The answer which was given to this question, showing how his repentance became acceptable, it is now time to consider. "Believe in the Lord Jesus Christ, and thou shalt be saved." How simple is this direction; how easy to be understood; and yet how often has it been obscured and perverted by the inventions of men! The language seems as plain as it can possibly be made, and there is no reason for mistaking its meaning, unless it be found in our indolence or perverse dispositions.

As we are apt, however, to depart from the simple instructions of the gospel, or else to cover them with our own fancies or opinions, it may be well to comment briefly upon this answer to the jailor's question.

"Believe in the Lord Jesus Christ." Believe not merely that Jesus Christ lived upon earth, and was crucified by his own nation, the Jews; "believe," not merely that he died for the sins of the whole world as a general truth; but believe on him, trust in him, as your own Deliverer. Believe not merely with the intellect in his divinity and eternal power; but trust in him as your Saviour, personally, your Redeemer. This is what he requires. A full, perfect, and free salvation has been procured by his atoning blood. All has been done that could be done for the recovery of fallen man. A Saviour has appeared, and taken upon himself the load of our transgressions, the penalty we justly deserve. This same Redeemer still lives, and all that he asks is, that we believe on him, that we trust in him "with the whole heart, and lean not on our own understandings;" that we put all our confidence in him and not in ourselves; that we acknowledge our guilt and wretchedness, and flee to him for refuge, for deliverance, not only from the present evils of sin, but from the far greater and endless evils which await the disobedient and sinful in another world. God will not receive the submission of our understandings only. We may be convinced of sin, may acknowledge that we ~~have~~ lived without God in this world, and without hope as to the next, may feel that we need some method of reconciliation with him, and yet our hearts may be unchanged, may remain as wicked and deceitful as ever. To believe on the Lord Jesus Christ, in the gospel sense of belief, is to give him these hearts; is to

put our whole trust and confidence in his mercy; to feel that we are lost and miserable sinners, and that there is no way of escape but through the merits of his atoning blood. If we do thus we shall secure the pardon which he so freely offers. Resting our hopes upon the only sure foundation, Jesus Christ, and casting all our care upon him, we shall be received into his fold, and "made meet for the inheritance of the saints above."

How, then, may we thus believe and trust in the Lord Jesus Christ?

"Faith cometh by hearing, and hearing by the word of God." "Faith is the gift of God." The first step we must take is that of acquiring a knowledge of him on whom we are told to believe. It is impossible to put confidence in any one without some knowledge of his character. We must be acquainted with Christ before we can believe to the saving of our souls. "The apostles" first "*instructed* the jailor in the word of the Lord, and all that were in his house," then "he straightway believed and was baptized." If, therefore, there are any here who know nothing of Christ, who are unacquainted with his history, or ignorant of his character, I would beg such to seek at once this knowledge; to seek a knowledge of him who, though willing to save them, has been so long neglected and despised.

But if I mistake not, the majority of those present have heard much of this Saviour. No one can attend, if but occasionally, to the public preaching of the gospel in our day without acquiring some knowledge of the Lord Jesus. I doubt whether there be one here who can plead ignorance as an excuse for not trusting in this Redeemer. You know enough of this way by which you may escape the present evil and future consequences of sin; yet you

refuse to seek that way, or to enter upon it. You have heard of Christ all your days,—believe, perhaps, that he died for the sins of the whole world, yet you are not ready to put all your trust and confidence in him. I would now urge you in this language addressed to the jailor: "Believe," at once while you may, "in the Lord Jesus Christ." Make the effort, at once, to submit yourself entirely to his righteousness, to place yourself altogether at his disposal, to do with you as may to him seem good. Remember that faith not only comes by hearing and the word of God, but is also his gift, through the help of his Holy Spirit. The first effort may convince you of your weakness; that you are unable, in your own strength, to exercise or to produce faith in the Lord Jesus. Yet this discovery of your weakness should lead you to seek assistance from above. If you ask earnestly and honestly, you have the certain promise that you shall receive. We cannot tell how helpless is our condition until we attempt to deliver ourselves. Nor shall we be disposed to rely upon a higher power, until we find out by experience that of ourselves we can do nothing.

We have thus briefly examined the interesting account of this man's conversion to God. We have seen one, apparently just before indifferent as to his soul, from his position likely to be careless as to his highest and best good; we have seen this one seized with anxiety to be delivered from what he felt to be a condition of great danger. We have noticed how this anxiety was manifested in his conduct, and how earnestly he inquired what he must do to escape. And we have, also, seen his obedience to the instructions which were given him, and consequently his deliverance from the anxiety and fears by which his heart was tormented. And now may I not

ask in conclusion, of each one of you: Do *you* believe on the Lord Jesus Christ? Have you, from a sense of your own sinfulness, weakness and dependence, gone to the Saviour for peace and forgiveness? Do you possess a lively faith in Jesus Christ? Are you willing to trust your eternal interests in his hands? Or are you still an alien from his fold? Are you living with humble confidence in the Saviour, and in possession of that faith which gives you peace with God, or are you still afar off from this gracious Redeemer, at a distance from his favor, and, what is far worse, in a state of enmity against him? Do you trust in Jesus, or do you trust in yourself for salvation? You may be unwilling to entertain these questions, or to come to a decision, but this is no proof of your safety. It proves rather the opposite. You are on the Lord's side, or you are not. You believe on the Lord Jesus, or you do not; and if you do not trust in him you positively reject him. He himself has said: "He that is not with me is against me, and he that gathereth not with me scattereth abroad." There is no neutral ground between friendship and enmity with God; no middle path between the broad beaten way which ends in destruction and that narrow way which leads to life. As surely as all have sinned, and as certainly as Christ died for our redemption, so surely and certainly is each one of us still in his sins, or through Jesus Christ reconciled to God. This matter is a personal one, and must be decided by each one for himself. But as I believe that your immortal destiny depends upon your individual choice of the Saviour; that, in your natural state, you are in great danger of eternal ruin; that there is none other name under heaven given among men whereby you can be saved, except that of Jesus Christ; I would beseech you to go to

him at once for salvation. Cling to his merits and atoning sacrifice. Cast away from you all dependence upon self, upon any earthly being or thing. Look unto Jesus, and to Jesus only, for deliverance from sin, and from death eternal.

“Believe in the Lord Jesus Christ and thou shalt be saved.” Saved from the dominion of sin, even in this life. Saved from the condemnation pronounced upon the disobedient and unbelieving. Saved from many of the fears and anxieties to which you are now exposed. Saved from all anxiety as to your future condition. Saved from the fiery trial of a future judgment. And, more than all, from the bitter pains of eternal death.

May you all, my dear friends, thus believe. May you fully experience the salvation so freely offered. May you all become partakers of that precious faith which worketh by love and purifies the heart: So that “neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate you from the love of God, which is in Christ Jesus, our Lord. Amen.



## THE SEED SOWN AMONG THORNS.

*"The cares of this world, and the deceitfulness of riches, and the lusts of other things, choke the word and it becometh unfruitful.—Mark iv: 19.*

Such is one of the reasons, given by our Saviour to his disciples, why his gospel should meet with so little favor among men.

The discussion of this subject, in some of its bearings, is certainly attended with difficulties: many of which we cannot hope that we shall be able fully to explain. Why among the multitudes of our race so few can be found to embrace the precious gospel of the Son of God, is indeed one of those things hard to be understood by our 'poor reason and limited capacities.

But though we are unable to pry into the secret counsels of the Almighty, and though he has not seen fit to make known to us all the reasons which led him to create our world and its inhabitants, yet we are not entirely ignorant. He, in mercy, has communicated to us some information—some of the causes leading to our present condition; and which is much more important for us as a practical matter, he has revealed a way of escape from our present state of sin and misery.

This, however, does not in many cases satisfy the proud and rebellious spirit of the natural man. Instead of being satisfied with what has been given, we ask for

more. Urged on by that idle and morbid curiosity which forms so large a portion of our nature, we desire to know everything, entirely regardless both of the limited extent of our powers and of the consideration whether such additional knowledge would be useful to us or not.

Now there is this peculiarity which marks all the instructions of inspired wisdom: the absence of everything which can gratify this mischievous propensity. We notice this particularly in the parable of which the words of the text are partly an explanation. Our Saviour, who resorted to the most familiar comparisons to illustrate his meaning, and employed the most homely phrases to explain his teaching, likens one who declares his gospel to a sower who went forth to sow: "And it came to pass as he sowed, some fell by the way-side, and the fowls of the air came and devoured it up. And some fell on stony ground, where it had not much earth, and immediately it sprang up, because it had no depth of earth; but when the sun was up it was scorched, and because it had no root it withered away. And some fell among thorns, and the thorns grew up and choked it, and it yielded no fruit. And other fell on good ground, and did yield fruit, that sprang up and increased, and brought forth, some thirty, some sixty, and some an hundred."

Simple as was this language, the disciples did not understand it. Our blessed Saviour then goes on to explain his meaning.

"The sower," says he, "soweth the word. And these are they by the way-side where the word is sown; but when they have heard, Satan cometh immediately and taketh away the word that is sown in their hearts. And these are they likewise which are sown upon stony ground: who, when they have heard, immediately re-

ceive it with gladness, and have no root in themselves, and so endure but for a time; afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended. And these are they which are sown among thorns: such as hear the word, and the cares of this world, and the deceitfulness of riches, and the lusts of other things, entering in, choke the word, and it becometh unfruitful. And these are they which are sown on good ground: such as hear the word, and receive it, and bring forth fruit, some thirty fold, some seventy, and some an hundred."

Such, in his own language, is the explanation given by our Saviour of the fact that the same truth meets with a different reception from different classes of hearers.

If we notice this language particularly, we shall see that he does not give us the ultimate reason of this fact, why it is so, why there are these different classes and dispositions. He simply states the fact itself as to these dispositions of men toward his gospel—as to their readiness to listen or to refuse to listen to its truth. But he does not see fit to unravel the whole mystery, and thus make us as wise as himself.

But this, which has been considered by some a great omission on the part of our Divine Teacher, they have attempted to supply. Not satisfied with what he has given, they have ventured beyond the region of revealed truth into the clouds of speculative doubt and uncertainty. Thus, in explaining the fact that some hear and some refuse to hear, one class has destroyed man's free agency altogether; have made him a mere instrument to be played upon by some power from without; in their anxiety to deny him all merit, have run into the extreme of showing that he is not capable of being guilty. While

another class, in the opposite extreme of presumption, have not only denied the influence of the Holy Spirit upon the mind and heart, but the influence of all external motives. In other words, have virtually declared that, in religious matters, men act without reason.

But it is sufficient for our present purpose to remark, with regard to all such speculations, however curious, however plausible, however ingenious, and however founded in truth, that they have no practical bearing; they do not affect our conduct in this life; and they will never teach us the way to heaven. Dismissing, therefore, from our minds all these conjectures of men, which have been offered to account for the present order of things; leaving the great facts of free agency and Divine influence to commend themselves as they always will to the conscientious readers of scripture; let us examine these words of our Saviour himself, that we may learn of him upon this important subject.

We observe that there are four classes of hearers particularly mentioned.

First. "They that are by the way-side;" who are doubtless such as are careless and indifferent by long neglect of the gospel; who seldom hear this gospel preached, and then only when fancy inclines them to a house of worship. "When these have heard, immediately Satan cometh and taketh away the word that was sown in their hearts." Why they are thus careless and indifferent, so as to be exposed to the assaults of Satan, we are not informed. But as we are told that "God tempteth no man," and Satan cannot, therefore, be an instrument in his hands, we must attribute this preparation of their hearts for his evil influences to their own conduct. That men are indifferent to the gospel and

pursue such courses as keep them so, is not a matter of necessity, as they themselves will allow. It is one of free and deliberate choice; and such being the case, they, and they alone, are responsible.

The next class referred to are compared to the stony ground, "who, when they have heard the word, immediately receive it with gladness, and have no root in themselves, and so endure but for a time; afterward, when affliction and persecution ariseth for the word's sake, immediately they are offended." Such are those who, from a long course of wickedness or worldliness, have become so hardened that they cannot be moved effectually. Although they are willing to acknowledge that the Bible is true, and that they are accountable beings; although they may still hear with gladness its delightful message and free invitation; yet they have been driven so long at the mercy of their unhallowed passions that they have lost all stability of character. "They have no root in themselves," upon which a new life may grow and come to maturity.

But even these can blame no one but themselves that they have come to such a deplorable condition. The man who has wasted his physical powers until his bodily constitution is destroyed, so that there is no hope of restoration to perfect health, can blame neither God nor man for the evil that has come upon him and the pain he endures: nor can he who has trifled so long with his moral nature that it is paralyzed; who has despised the warnings of conscience until it is seared as it were with a hot iron, blame his Creator or his fellow-men that he has brought himself so low. The awful fact that there may be some whose moral character is such that cannot be restored, instead of disproving the 'free agency of

man, suggests one of the strongest evidences to the contrary; shows that he has the power even in himself of destroying himself, both body and soul.

But I am not concerned particularly at present either with the way-side or stony ground hearers. Lest, however, any should conclude that they are among the number of those just described, it may be well to remark, that as God does not now reveal himself directly to men, so it is impossible for us to know that our moral natures cannot be changed, until we have used all the means in our power, and which are revealed in the word of God, to obtain pardon for our sins. To conclude from some fancy or conceit of our own, or from reflecting upon our past sins, that there is no mercy for us, would be the height of folly and presumption. Hoping, then, that at least there are none here present in the awful condition just described, I shall address myself to those who I believe form the majority of my hearers, and who are described in the language of the text.

“Such as hear the word, and the cares of this world, and the deceitfulness of riches, and the lusts of other things, choke the word, and it becometh unfruitful.”

How many of those who attend the worship of God are included in this description? They hear the word, it may be with attention, it may be gladly, and they cordially assent to the truth of what they hear; but no sooner does the word of life enter into their hearts than other things enter with it: “the cares of this world, and the deceitfulness of riches, and the lusts of other things, entering in also, choke the word, and it becometh unfruitful.”

Here, then, are three distinct obstacles in the way of the success of the gospel; and they may be said with

truth to be the greatest obstacles with which our holy religion has to contend. Men will admit that there is much that is sublime and beautiful in the teachings of inspiration. They easily allow that the ways of wisdom are ways of pleasantness and all her paths are peace, and still they neglect obedience to her instructions. The simple reason is that their minds are occupied with other things. The word of life cannot flourish until it has controlling and undisputed possession of the heart. It always finds this heart full of other things, which must be driven out before it can effectually enter. It is, therefore, not surprising that it should so often fail to make its way.

These enemies of the soul deserve to be separately noticed.

First in order, our Saviour mentions "the cares of this world." Nor should we suppose that this order was un-designed. It is not only clearly intimated in other passages of scripture, but it is also brought to us by reason and general observation, as well as by our own personal experience, that the cares, the occupations, the business of this life, hinder more than all other things besides the spread of the gospel among men.

The great majority of hearers in a Christian country are not vicious and abandoned. But few of them comparatively are rich. But most, if not all, are anxious about their temporal welfare. They are careful and troubled about many things. They toil for such things as are needful for the body; are continually inquiring, "what they shall eat, what they shall drink, and where-withal shall they be clothed." These cares so occupy their minds that they have little time, and less disposition, to consider the realities of a future world. They admit their obligations to serve God and keep his com-

mandments; but the messenger of salvation always finds them busy. All of their time is completely taken up. Religion may be important, but cannot be attended to yet. "Go thy way for this time," is the reply; "when I have a more convenient season I will call for thee." And in this way the whole of the present life is devoted to the care of the body. The soul is uncared for and its welfare neglected.

But if there be any truth in Holy Writ; if we really possess immortal natures which will never die; how strange is such conduct! If our future condition depends upon our present actions, how strange is it that rational beings as we are should suffer the cares of this perishing world to shut out or restrain all care as to what we shall be hereafter and forever, when all these earthly things shall have been dissolved!

It is not of course meant that the things of this life should be neglected, much less despised. By no means. But that they should not occupy all our time, all of our thoughts, all of our energies, and thus shut out all of our serious impressions. It is meant that there is something else of much greater importance, which must be attended to before any of these. "Seek *first* the kingdom of God and his righteousness, and all these things shall be added unto you." The conduct of these persons is not wise, even with respect to the present life. "Godliness is profitable;" not delightful merely, confering peace of mind and joy in believing, but "profitable," so far as regards our present condition, "having the promise of the life that now is, and of that which is to come." David, in one of his delightful songs of praise, exclaims, "I have been young and now am old, yet saw I never the righteous forsaken, nor his seed begging their bread."

Nor is it difficult to explain why it should be so. A man who has the fear of God continually before him, who is a real Christian, will discharge every obligation of life better than he would or even could as a worldling. He will thus be more apt to meet with success in his undertakings; and though he should become unfortunate and lose all that he possesses, he will hardly be permitted to suffer absolute want. He has the promise of God that he careth for him.

If, then, my hearers, you are thus engrossed in business, and are thus troubled with many cares, so that you have no time to consider the realities of the eternal world, beware lest you go too far in this matter; beware lest you suffer these cares to extend their influence over you completely, and so bind you to earth that heaven will be forgotten until it is out of your reach.

The next obstacle mentioned is the "deceitfulness of riches." What a true description is this of all earthly possessions: "deceitfulness of riches!" Who is there that after much toil and perseverance has laid up for himself much goods in this world, is not willing to confess that he has been deceived? That in seeking riches he anticipated more than he has ever been able to realize? That he has sought for treasure, and found, after securing it, that in itself it was empty and vain?

But I am addressing none of the rich of this world, and need say less here than elsewhere of the unsatisfying nature of all that we can acquire in this life. I would remind those, however, who desire to be rich, and these are by no means few in number, of the words of our Saviour: "A rich man shall hardly enter the kingdom of God;" and also of the words of St. Paul to Timothy: "They that will be rich," that is determined to pursue

riches, "fall into a snare, and many cruel and hurtful lusts which drown men in destruction and perdition."

One more obstacle remains to be noticed: "The lusts of other things," that is, desires for objects, other than those required by duty, not in our possession.

This impression is very comprehensive, embracing as it does all affections and pursuits besides those in the two previous obstacles, which interfere with the design for which we were created, that is, to "glorify God."

Among these are the "lusts of the flesh, the lusts of the eye, and the pride of life." What a great obstacle is interposed to the success of the gospel by the sinful pleasures of this life, it is hardly necessary to remind you. They who pursue pleasure as their chief good, who spend their lives as if bodily gratification were the highest object to which they can obtain, are not in a condition that is in the least degree favorable to that seriousness of mind which becomes all inquirers; which is absolutely indispensable for those who would successfully search for heavenly wisdom. The gospel is in one sense perfectly exclusive. It shuts out all vice and impurity, positively requiring holiness of character of all who would embrace it. But so great is the attachment of many to their pleasures that they had rather be shut out from heaven than give up a single one.

But there are other earthly objects upon which we may set our affections besides those which afford us present gratification. If we set our hearts upon any of these we shall most surely be led to neglect those things which are unseen and eternal.

A love of human applause, for instance, in other words ambition, is one of the most hurtful of those lusts and desires which choke the word of Divine truth. He who

seeks his own glory will be little inclined to hearken to those instructions which stamp vanity upon all human honor and distinction, which require of him the abandonment of his ruling desires. The exclamation of St. Paul, "God forbid that I should glory save in the cross of the Lord Jesus Christ," giving a death-blow to everything like human ambition, is too sweeping for him to receive, and he prefers still to seek his own glory.

A love for the vanities and trifles of earth should not be omitted among these "lusts of other things." By this I mean an attachment to light and trifling amusements, a fondness for style and splendor. Extravagance in dress has often proved the ruin of one sex and the impoverishment of the other. The theatre, the ten-pin-alley, the card-table and the ball-room, all help to swell the list of victims. Time, and money, and life are wasted, God is dishonored, and the soul destroyed for the most trifling of all considerations, the mere indulgence of pride, or frivolous vanity, or love of display, or amusement. "They love the praise of men more than the praise of God;" and to get this praise and admiration of men, everything else is sacrificed.

Such is a brief enumeration of the hindrances mentioned by our Saviour as in the way of the spread of his gospel. "The cares of this world, and the deceitfulness of riches, and the lusts of other things." We have seen how these "choke the word, and it becometh unfruitful."

But this, though a common, is not a necessary result. There is one class of persons who hear the gospel with quite different feelings, and with quite different results. "In an honest and good heart, they hear the word, and receive it, and bring forth fruit, some thirty fold, some sixty, and some an hundred." Such it may and ought to

be with us; and it is our own fault if it be otherwise. The cares of this world, so far as they are of this engrossing character, are taken upon ourselves. They are not born with us, nor does God impose them upon us. We ourselves choose to assume them. The pursuit of riches is also voluntary, and can be given up at our own decision; and so also can the empty and sinful pleasures of this life be abandoned at our own choice and determination. The truth is, that we love these things, and we are not willing to forsake any of them; that we love them better than we do our God; and here lies the whole difficulty; here also we see the guilt and folly of such conduct.

And now, in conclusion, I will simply ask those who have thus far been unfruitful hearers of the word of God, Have you not despised instruction long enough? Have you not listened long enough to no purpose?

And as there will be a future judgment, and as your eternal destiny will depend upon your reception or rejection of the offer of salvation, I would beg of you "take heed how ye hear." Amen.

## THE LAW OF CHRISTIAN FORBEARANCE.

*“Ye have heard that it hath been said an eye for an eye and a tooth for a tooth, but I say unto you that ye resist not evil; but whosoever shall smite thee on the right cheek, turn to him the other also; and if any man will sue thee at the law and take away thy coat, let him have thy cloak also; and whosoever shall compel thee to go a mile, go with him twain.”—Matt. v: 38-40.*

Such is the language of our Saviour as to the manner in which we should act towards those who injure us. This language, although intimately connected with many other precepts in his sermon on the mount, which are acknowledged to be binding upon us, seems, even among his professed followers, to have attracted but little attention, and by the great majority of mankind has ever been disregarded.

But as the neglect of a particular doctrine is no proof that it is false, so the opinions and practices of men, with regard to the instruction now before us, are not sufficient to convince us that the language of inspiration has less a meaning here than in other passages.

Let us, therefore, devote a few moments to an examination of the words of the text which has just been read.

As was the frequent custom of our Saviour, he first called the attention of the multitude to the prevailing practice among them, and then acquaints them with his own rule: this latter being presented more forcibly when

thus contrasted with that by which they were governed. "Ye have heard that it hath been said an eye for an eye and a tooth for a tooth." He here refers to the law of retaliation, then a part of the civil code of the Jews. By their law many crimes were punished by inflicting a like injury upon the offender. Life was required for life, eye for eye, tooth for tooth, burning for burning, and stripe for stripe: this, however, being done by order of the magistrate, and not by the injured person. In this there was no real injustice, and with this, as a punishment by law, our Saviour does not interfere.

But this, which existed as a judicial regulation under the Mosaic economy, was so interpreted as to justify each individual in taking the law into his own hands, and thus avenging personal injuries. They not only indulged the feelings of hatred and malice, but appealed to the law of Moses in support of their conduct, having wrested it to suit their own purposes. Nor have the Scribes and Pharisees, and others whom our Saviour addressed, been left alone, either in their opinions or practices. Though he so plainly and positively condemned this law of retaliation, yet how frequently do we still see it put in practice! That sinful disposition which we inherit by nature prompts us to return insult for insult and injury for injury. This, our natural inclination, is still further strengthened by the opinions which we find prevailing around us: those opinions which, instead of opposing the indulgence of a revengeful spirit, seem to regard it as often necessary for the maintenance of one's position in society. Being thus born in us and cherished by indulgence as well as by the encouragement it receives from without, it becomes so deeply rooted and acquires such control over our conduct, as well as opinions, that we cannot understand what it is

to forgive an injury ; and we can never understand it until we are enlightened by that wisdom which is from above. We demand satisfaction for every injury ; and none is so sweet as that which is afforded us by gratifying the feeling of revenge, that feeling which enters so largely into the composition of our corrupt nature.

When this is considered, we need not be surprised that these precepts of our Lord should meet with so little favor ; we need not wonder that it is less difficult to induce men to forsake every vice and every sinful indulgence, than to suffer injury without avenging it.

Nor do we find that these feelings, and opinions, and practices, are confined entirely to the men of the world, by whom they are openly acknowledged. How often do we hear of resentment, of envy, and hatred, and malice, in the bosom of Christian churches ! How often are those who partake of the same communion at variance with each other ! And sometimes we receive the painful intelligence that a Christian has lifted his hand against a Christian ; against one who is bound to him not only by the tie of a common humanity, but by the far more intimate relation of Christian brotherhood.

But though such is the conduct of some who profess to have the Bible for their guide, yet we have the blessed privilege of knowing that this conduct finds no sanction in the sacred volume. It does not agree with the spirit which was in Christ, and which breathes through the writings of his apostles and evangelists ; and it proves how depraved men are thus to mistake the nature of the religion which they profess, or else knowingly to pervert it to suit their own opinions. The precepts of Christ are the same to-day as when first delivered ; the same in their nature, the same in the extent of their obligation. If we would be

his disciples, we must be taught of him, and disregarding entirely the opinions and practices of men, as well as our own evil inclinations; must go to the original fountain from whence has flowed all the truth which now illuminates our world.

We find full instruction as to the point in question in the passage before us. After noticing the prevailing opinion in his day—an opinion which has prevailed ever since among all who are not renewed by the Holy Ghost—he gives his own rule by which they may be guided: "Ye have heard that it hath been said an eye for an eye and a tooth for a tooth, but I say unto you that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also; and if any man will sue thee at the law, and take away thy coat, let him have thy cloak also; and whosoever shall compel thee to go with him a mile, go with him twain."

We here see the rule of our Saviour as to the manner in which injuries should be received, not in one instance only, but in three several particulars. He lays down as a general principle that we must not resist, much less return, the evil that is offered us, and then gives three different examples by which to illustrate his meaning.

Some difference of opinion exists even among those who acknowledge the obligation of these precepts as to the manner in which they should be interpreted. Taking, however, the light of other portions of scripture with us in our examination, we shall find but little practical difficulty in coming to a conclusion. An error may be committed either by adhering too closely to the letter or by explaining away the obvious meaning. All language, inspired or uninspired, is liable to perversion in both of these respects; and it could not be expected, in the

many attempts to wrest scripture, that this passage, so opposed to human nature, should have altogether escaped the perverting hands of sinful men.

First, an error has been committed by adhering too closely to the letter. This language may be, and indeed has been, pressed entirely too far. It has been interpreted to mean that no resistance whatever should in any case be resorted to, but that every species of defence, even though the liberties of our country are in danger, is prohibited. But this so plainly conflicts with other positive duties which are laid down in the word of God, that no reasonable man, who is acquainted with the scriptures, can believe it for a moment. We are so situated here, that we sustain various relations to our fellow-men and our own well-being, and the well-being of society requires that these precepts should be observed in their natural order.

We are told, for instance, that "the powers that be are ordained of God, and that whosoever resisteth the power resisteth the ordinance of God." Now should this power, which is an ordinance of God, and society, which it holds together, be in danger, and require us to resort to arms for its defence and maintenance, it would be our duty to obey, though in so doing we should be compelled to take the lives of our fellow-creatures. Here the obligation under which we live, to love all men, conflicts with the obligation to love these individuals, doing the mischief in question. The obligation, too, under which we rest, to love and benefit our own kindred or people, conflicts with that to exercise the same feelings towards strangers; and as one must give way, it is proper to regard that which has the strongest claim.

Again, there are some who are specially dependent upon our care and protection. If our dwelling be attacked by the midnight assassin, our duty to these helpless and dependent ones, calls upon us to resist with all the means in our power. In these and similar cases, the law which requires us to abstain from injury is superseded by one of higher obligation; and the path of duty before us is plain.

But as there is little danger of error in the extreme of peace and non-resistance, it may be more profitable to consider the errors which are much more common in the opposite direction.

Few, very few, press the scriptural precepts beyond their requirements; but, on the other hand, how many are there who qualify them so much that they destroy their force almost entirely!

It is maintained, for example, that self-preservation is the first law of nature; and the plea that it was done in self-defence, has been considered sufficient to justify almost any act of violence. But we should be extremely cautious how we set up our construction of a law of nature in opposition to the law of God. I do not think it at all necessary to go so far as to maintain that resistance is never justifiable in self-defence, but I do not hesitate to declare my belief, that in a large majority of the cases where violence is resorted to, the maxim that self-preservation is the first law of nature, is used as a cloak to anger and revenge.

The nature of every action depends upon the motive from which it proceeds; and as our Saviour regards our conduct in its true light, that is considered evil by him which springs from an evil principle. Resistance from a sense of duty cannot be regarded as a return of evil for

evil. This, in short, is the only limitation of which the text fairly admits. And this being the case, all these professed cases of self-defence, which are really acts of malice and vengeance, are condemned by it. Whenever you can, with an approving conscience, without malice, or envy, or any such feeling, and from a sense of duty believe that you are required to make use of violence, there is not much danger that you will strike too often. It is rather the spirit of the command that we should endeavor to obey. And though so many difficulties have been raised, and so many exceptions taken to these words, yet any candid reader who desires to know the truth cannot fail to discover their real meaning.

What our Saviour urged was great forbearance—the duty of submitting to injuries. He teaches them rather to turn another cheek to be smitten than to return the blow, or to resist. Again, "if a man sue thee at the law and take away thy coat, let him have thy cloak also." He does not forbid an appeal to the law in mighty matters, but in small matters; tells us rather to suffer wrong than to be involved in legal disputes and heart-burnings: give him another garment, if he is not satisfied. If one who has authority—as was the custom in eastern countries, and is at this day—to press you into the service of the State, and compel you to go a mile, do not murmur, but rather double the distance than do unwillingly what you cannot even prevent.

In these several precepts we discover the same spirit of forbearance and submission to wrong-doing insisted upon. And it was this spirit which it was mainly his design to inculcate. We see, too, how far this spirit and these precepts are opposed to everything like revenge. And though we may imagine situations in which we

should be compelled to deviate from the letter of these instructions, yet in the every day intercourse of life, if we strive to be actuated by their spirit they will be sufficiently plain for all practical purposes. Let the men of this world be guided by the law of retaliation, and continue to render evil for evil, but let us be guided by the law of love, which calls upon us rather to suffer wrong than to take revenge upon a fellow-being.

But this doctrine of our Saviour, upon which I have been insisting, is not without support in other portions of Scripture. Even in Leviticus we find this command: "Thou shalt not avenge, or bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself." Solomon, in the book of Proverbs, gives this advice: "Say not thou I will recompense, but wait on the Lord and he will save thee." And again: "Say not I will do to him as he hath done to me." It was predicted of our Saviour, whose example we must imitate, that "he should give his back to the smiters," that "he should be led as a lamb to the slaughter," that instead of resisting, he "should not open his mouth;" and in the literal fulfilment of these promises, he afforded the best possible comment upon his own instructions.

Not less clearly did the apostle Paul prove by his life, that injury could be borne by patient forbearance, nay, even with cheerfulness and joy, when encountered in the path of duty. He literally conformed his life to the precepts which he was inspired to teach. "Recompense to no man evil for evil," is his language. "Dearly beloved, avenge not yourselves, but rather give place unto wrath," that is the wrath of God, "for it is written: 'Vengeance is mine, I will re-pay, saith the Lord.' Therefore, if thine enemy hunger feed him; if he thirst give him

drink; for in so doing thou shalt heap coals of fire upon his head. Be not overcome of evil, but overcome evil with good." "See that none render evil to any man, but ever follow that which is good."

These and similar passages of Scripture are sufficient to show what is its uniform teaching upon this subject. And whatever may be the opinions and practices of the world, or worldly Christians, it seems to me that no candid man, who will read his Bible, can entertain a doubt as to what it teaches. Whether we are willing to believe that such an obligation rests upon us or not, or whether we are willing to conform our lives to such a requirement, is another question entirely. All that I can do is to declare what our Saviour has taught, and to urge you to obey his instructions. With you alone rests the responsibility of hearing or refusing to hear, of obeying or disobeying.

But as you may object that this law of forbearance, which we have been endeavoring to enforce, is impracticable, it will be well to notice some of the objections which may have arisen in your minds.

You are ready to ask, perhaps: "Where will be the protection of life and property, if retaliation is never permitted?" And the belief that it is not possible to submit to injury with safety, may encourage you to neglect this precept of Christ altogether. But let me ask in reply: What consequences result from the indulgence of revenge? What security, after all, does it afford to life and property? What would be the effect upon society were it universally practiced? Let us look for a moment at its operation. A man insults me, and I insult him in return; he then gives me a blow, and I give him another. It is certainly a speedy way of settling the difficulty, if it

does in fact settle it. But is this the case? Does the insult, or the blow that is returned, satisfy both parties, so that they are willing to separate on good terms, with each other? It is possible that such an instance may have happened. But we all know that these things are not generally ended in that way. That, on the contrary, insult provokes insult, blows follow on both sides, and even though peace should be restored by the interference of others, the parties are far from being satisfied; that they often continue enemies through life, or perhaps, resort to a cruel combat, which may end in the murder of one or of both. Many a quarrel has thus terminated, the beginnings of which may be traced to a spirit of revenge which, in the first instance, prompted retaliation.

Suppose, on the other hand, the instructions of our Saviour to be obeyed. An insult is given, but instead of another being given in return, it is borne patiently. What is the consequence? Your adversary may regard you as a coward, and so may a great many of your companions. But what says your own conscience? And if you have its approval, as well as that of the word of God, why should you regard the opinions of men? How much better it is to suffer reproach, with a conscience void of offence, than to enjoy mere human approbation, with the tormenting conviction that you have added fuel to the flame of contention which has ended in perpetual enmity, or that the blood of a fellow-creature is upon your own head!

And here I may remark, that almost every affair of violence is preceded by a war of words. If when we are reviled we are unwilling to revile again, it is not probable that the mischief will go further. "A soft answer turneth away wrath," and thus prevents strife, both of

words and of blows. It being the rule of our life "to resist not evil," contention would be checked even before the angry passions were permitted to rise beyond control, and violence could with little difficulty be prevented.

But there is a further difficulty in this matter. If the law of personal retaliation can be properly resorted to in cases such as have been mentioned, why may it not in like manner be appealed to in others? If it be right for me when injured in my person to take vengeance upon the offender by inflicting upon him a similar injury, why may I not also, when injured in my property, or when it is taken from me, satisfy myself by injuring or taking the property of this offender in return? He injures me in my goods, the other in my person, why should I suffer one rather than the other?

You reply there is a law against the thief: so also is there one against him who assaults me by violence; and it can be appealed to as easily in one case as in the other.

But you prefer to take the law into your own hands and execute it yourself upon him who strikes you. Yet if there were no law in regard to property, or when it fails in its execution, as it sometimes does, you never think of satisfying yourself by taking as much property as was taken from you; and why? Because it would be considered disreputable to steal, but honorable to fight! Custom justifies one and condemns the other. The word of God is equally opposed to both.

Again, a person may assail my reputation and do me a far greater injury than he could by personal violence. Why not retaliate, and in return assail his character? This in fact is done over and over again, but it is usually regarded as a low species of revenge. The principle, however, is the same as in the two former cases.

By thus carrying out this principle to its natural consequences, we discover its real nature. We see that it is not only opposed to the law of God, but that, if it were generally acted upon, all law and authority would be at an end. Duty to our country, no less than duty to God and to ourselves, requires us to leave the settlement of injuries to the proper tribunals. If we allow every one to be his own law-maker and judge, and, where he has power, to execute the sentence also, we give countenance to a principle which, fully carried out, would soon land us in confusion and anarchy.

We, in such case, take vengeance out of the hand of God, who claims it as his own peculiar attribute, to be exercised through the powers which he has ordained to execute his will; and we trample upon those wholesome restraints without which society cannot exist.

Reason, then, instead of opposing the word of God, agrees with it perfectly, and calls upon us to suffer injury rather than violate our own peace and that of the community in which we live.

I have thus endeavored to set forth the instruction of our blessed Redeemer as to the manner in which we should suffer injury, and also have called your attention to the marked difference which exists between the character of his teaching and the practice of the great majority of mankind. You may in return be ready to approve all that has been said; may admit that the rule which Christ lays down, if universally observed, would bring about a state of things in which all would delight; you may even go further, and be struck with wonder and admiration at a precept which in its very nature proves its divine origin; and yet you may excuse yourself from obedience to this rule by alleging that such obedience is

impossible. You may, like many, say, that there is something within your breast which will not permit you to suffer wrong patiently; that when your pride is wounded by insult, a desire to be revenged rises within you which you cannot restrain; that when you are struck, this same feeling calls upon you to strike again, and that you cannot repress it.

But what, let me ask you, my hearer, does this prove as to the state of your heart? What does it prove as to your disposition towards the multitudes around you who make up this world's population; who partake with you of a common nature and share a common lot? If you cannot suffer the least insult or injury from a brother here, think you that you possess that love which is to fit you for the enjoyment of heaven? If you love not your brother whom you have seen, how can you love God whom you have not seen?

It is indeed true, that you can never, in your own strength, attain this heavenly disposition. But God is ever merciful and gracious, ready to be entreated; and the blessed Redeemer has told you, "ask, and ye shall receive;" and again, "whatsoever ye shall ask the Father in my name, I will give it you." If, therefore, the feeling of revenge lurks in your breast, consider that it renders you unfit for heaven and unable to partake of its joys. Let not the sense of inability, which you now experience, to comply with the Saviour's requisitions make you indifferent in regard to them. Rather let it arouse you to exertion, at the thought that you are not at peace with man, without which there can be no peace with God. You have now opportunity to pray your Heavenly Father to create in you a clean heart and to renew your nature. But if you put off reconciliation with man and

your Maker till a more convenient season, you have no certainty that such season will ever arrive.

When you lie upon the bed of death, and the scenes of your past life shall pass in review before you, and be seen in the light of eternity, how deeply will you regret that you have so often given a loose rein to the feelings of anger and revenge! How insignificant will all the disputes, and strifes, and contentions in which you have engaged, then appear! Though you may have considered it honorable, and noble, and chivalrous, to resent injuries, and though you may have triumphed over many enemies in your life-time, it will afford you little comfort to reflect upon these portions of your history in the hour of death. If, then, my dear brethren, you would enjoy peace both here and hereafter, go, I beseech you, to the Saviour, and learn of him how blessed it is to forgive. Amen.

## E R R A T A .

[In justice to all concerned we would say, that the following errors occurred in consequence of the Editor not being so situated as to read the proofs, without great expense or delay.—Pr.]

Page 12, 15th line from top, read "Homer and Xenophon," for "Homer on Xenophon."

" 20, 19th line from top, use quotation marks at end of first paragraph.

" 24, 13th line from top, use comma after the word "alike."

" 28, 4th line from bottom, read "extensive" for "intrinsic."

" 38, 8th line from top, read "seemed" for "served."

" 39, 5th line from bottom, read "West End, Fish Town," for "west end of Fish Town."

" 90, top line, read "sight" for "light."

" 100, 11th line from top, supply the word "afterwards" after "months."

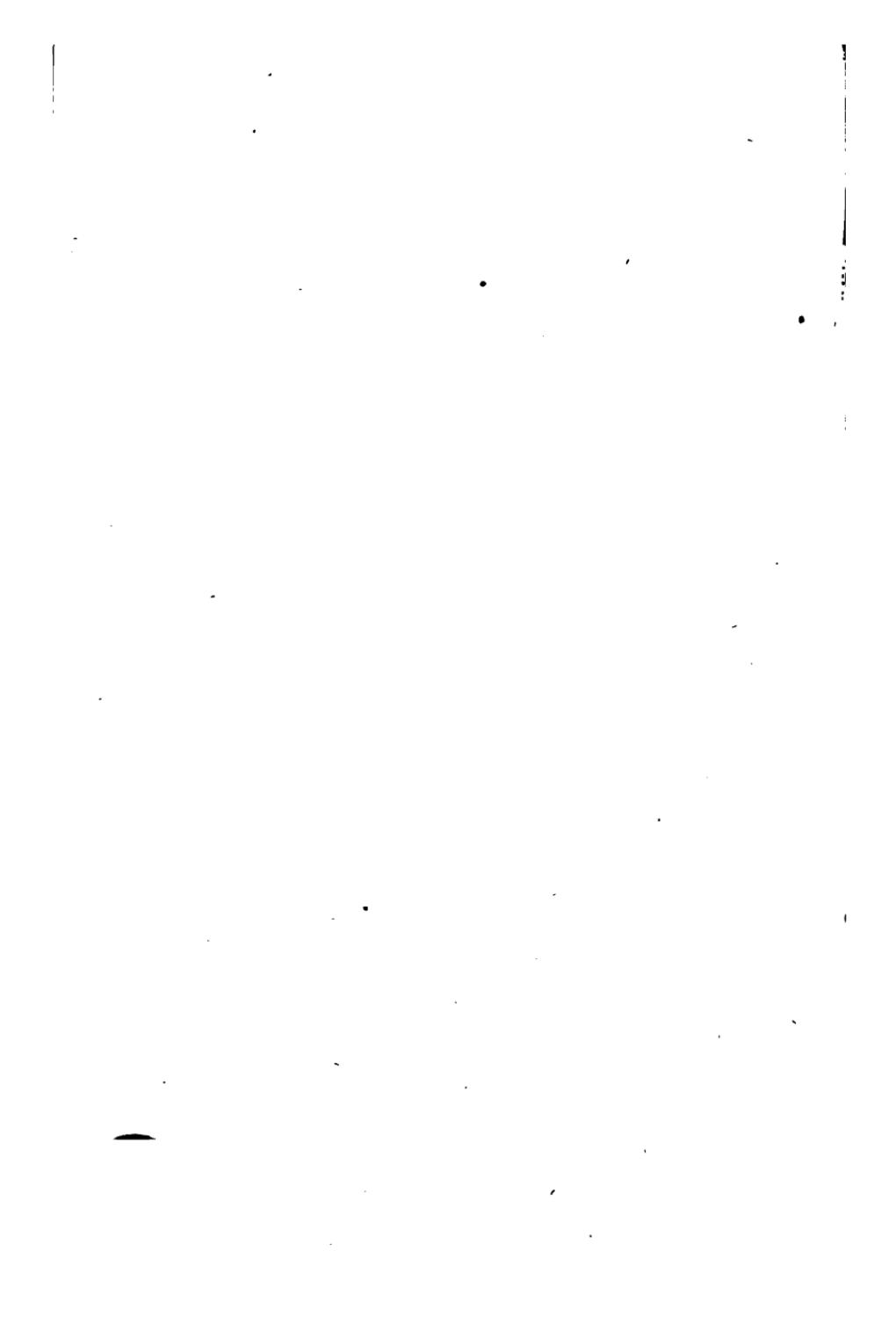
" 106, 4th line from bottom, read "a few" for "four."

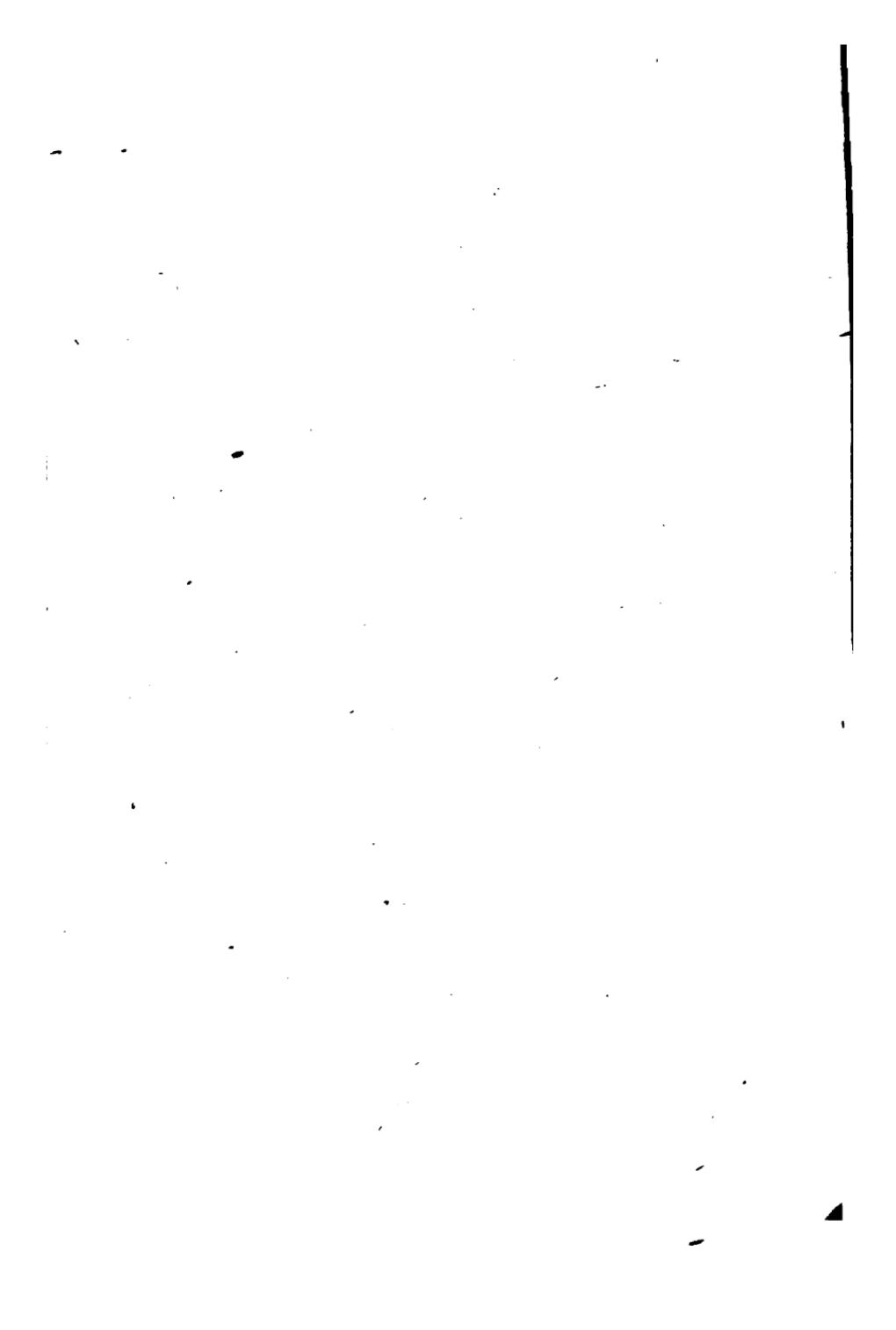
" 116, 16th line from top, read "sit" for "set."

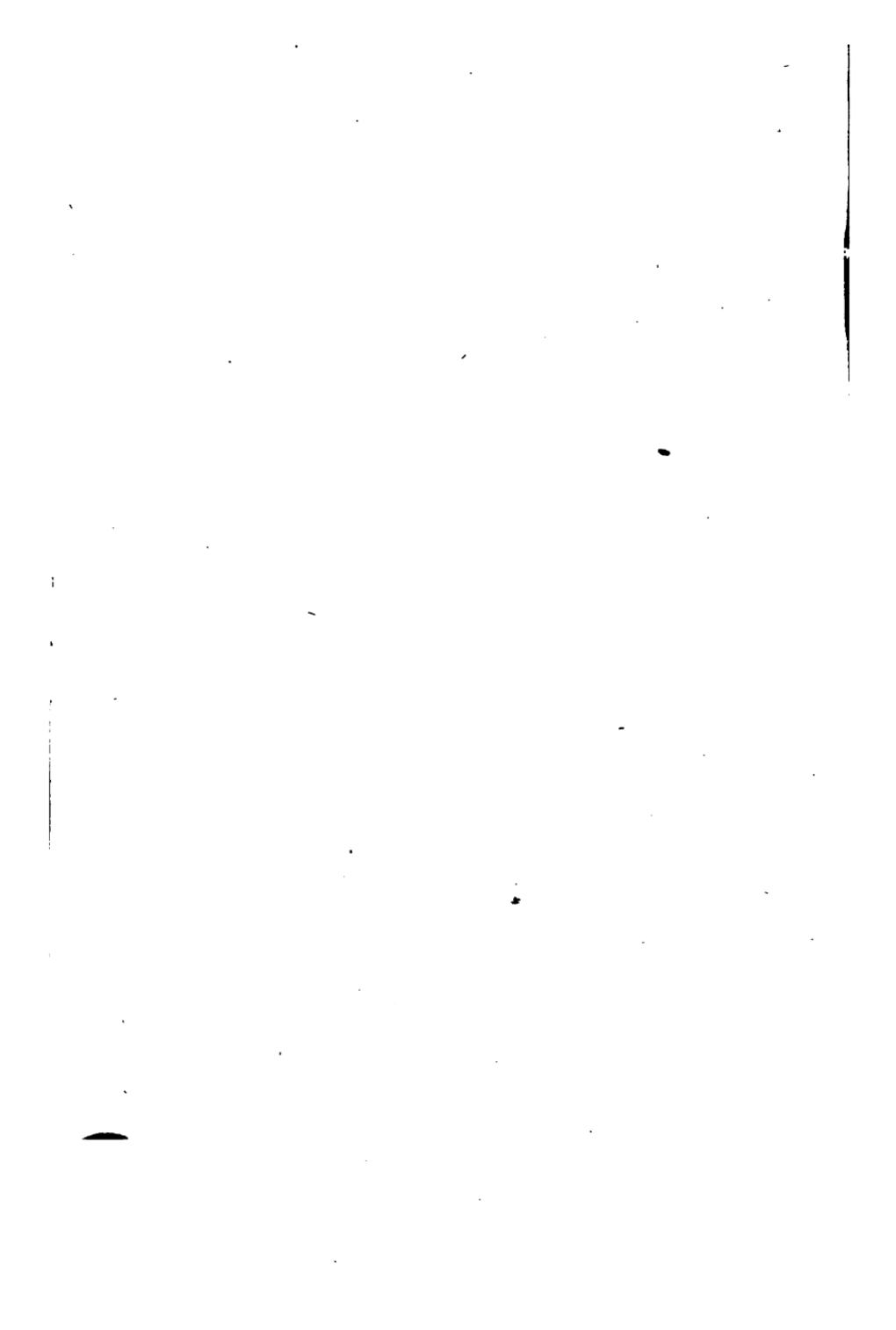
" 130, 13th line from top, read "1848" for "1847."

" 132, 7th line from bottom, read "behind" for "beyond."

" 206, 3rd line from bottom, read "expulsive" for "impulsive."







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